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CAILLIE'S TRAVELS IN AFRICA.

IN a former volume of this Journal,* was noticed the appearance of M. RENE CAILLIE'S Travels through Central Africa to Timbuctoo, and across the Great Desert to Morocco, in the years 1824—1828. It is only recently that we have been enabled to obtain a copy of the work; and we hasten to give some account of it.

The author is a native of France, born in the year 1800 at Mauze in the Department of the Deux-Sevres. His parents were obscure persons, and died in his childhood. He was indebted for his small modicum of education to a village charity school, where the perusal of Robinson Crusoe, which he speaks of as a real history, gave his mind a bias that proved to be irresistible in favor of travel and romantic adventure. The hope of exploring some unknown portion of Africa, and especially of visiting Timbuctoo, became the constant object of his thoughts, and he resolved to reach that mysterious city, or to perish in the attempt. This image took entire possession of his mind; it grew into an engrossing and predominant passion; he ceased to join in the sports of his youthful associates; and devoted himself to the study of geographical books, maps and travels. In the 10th year of his age, against the remonstrances of his uncle, who was also his guardian, and with only sixty francs, he proceeded to Rochefort, and embarked in the brig La Loire, a tender to the Meduse, bound to Senegal. The brig having separated from her unfortunate companion, arrived safely in the road of St. Louis. From that place, M. Caille proceeded to Dakar, a village in the peninsula of Cape Verd, and after remaining some months at that dreary spot, returned to St. Louis. By this time the English had restored the

* See African Repository, Vol. 6, p. 183.

Colony to the French, and were preparing an expedition, under the direction of Major Peddie, for exploring the interior of Africa.— This gentleman died on the arrival of the expedition at Kakondy, a village situated on the Rio Nunez; the expedition was detained by order of the *almamy* (a sort of sovereign) of the Fouta-Diallon territory; Capt. Campbell, who had assumed the command of it, and several of his officers, subsequently died, and the rest of the troops sailed for Sierra Leone.

The English were not deterred by the disastrous result of this expedition from forming, at great trouble and expense, a new one, the command of which was given to Major Gray. M. Caille, not doubting that men would be acceptable, proceeded on foot, accompanied by two negroes, to Dakar, and thence in a boat to Goree. The hardships which he had encountered in his journey, aided by the advice of friends, induced him to abandon his design; and having been gratuitously conveyed to Gaudaloupe, he was enabled to obtain a petty appointment in that Colony, which he held for six months. His passion for travelling revived, and his projects acquired new strength from his perusal of Mungo Park's writings. He sailed for Bordeaux; and thence, at the end of the year 1818, returned to St. Louis, with but scanty resources. Here, he joined as a volunteer, Mr. Adrien Partrier, who had been sent by Major Gray to purchase at St. Louis certain goods required by the King of Bondou, on pretext of some old debt from the British Government. M. Partrier's caravan, composed of 60 or 70 men, white and black, and 32 camels, richly laden, set out, February 6, 1819, from Gandiollé, a village in the kingdom of Cayor, not far from the Senegal. Of the distresses endured by this party, some conception may be formed from the following passages:

"I was sometimes reduced to extremity; for, having no beast to ride upon, I was obliged to follow on foot. I have been since told that my eyes were hollow, that I panted for breath, and that my tongue hung out of my mouth: for my own part, I recollect that at every halt, I fell to the ground from weakness, and had not even the courage to eat. At length my sufferings excited the pity of all; and M. Partrier had the kindness to divide with me his portion of water as well as a fruit which he had found. This fruit resembles the potatoe; its pulp is white and of an agreeable flavour: we subsequently found many such, which were of great service to us.

"A sailor, having in vain tried all means to allay his thirst, and set about seeking fruits, was deceived by the resemblance borne by one to that which M. Partrier had given to me. He ate it, and it set his mouth on fire as if it had been pimento: from the retching and the violent pains with which he was seized, we concluded that he was poisoned; every one cheerfully gave up to him some of his allowance of drink; but he appeared to be relieved so suddenly that I have since thought his illness was only a feint to excite pity and get a little more water. I was not, however, the worst off, for I saw several drink their urine."—Vol. 1, p. 67.

"On the fifth day, however, we were all exhausted: we suffered from thirst, and our water was nearly spent. European ingenuity came to our succour: pepper-mint-drops were distributed among us, and we experienced immediate relief. Our camels suffered severely for want of water and forage, having no other food than young branches of trees, cut off here and there.

"At length we reached a hamlet where the negroes readily brought us some calabashes of water, but they were not prodigal of it, and this was prudent, considering the number of men and animals to be supplied: for my part, I received no more than about a large glassful. But no sooner did we begin to drink than swarms of bees settled upon the vessels containing the water, and even upon on

lips, disputing it with us ; and to this horrid punishment, these grievous pangs, we had been several times exposed during the journey. I have frequently seen the water-skins covered with bees, which we had no means of driving away but by burning green wood, the smoke of which forced them to quit."—Vol. 1, p. 8,9.

On reaching Bakel, M. Caille was attacked by a fever, which soon assumed so alarming a character, that he quitted the expedition, and finally determined to return to France, and sailed for L'Orient, where he learnt the total failure of Major Gray's expedition. In 1824 he returned to the Senegal, with a small venture, kindly provided for him by M. Sourget, a merchant. M. Roger, the Governor of the Colony, after vainly attempting to dissuade him from the design of penetrating the interior of Africa, granted him some goods, in order that he might sojourn among the Braknas, and learn the language and religious ceremonies of the Moors, and thus facilitate the execution of his plan. From August 3, 1824, to May 11, 1825, he resided among these people, pretending to be a convert to the Mohammedan religion. On reaching the camp of the chief of the tribe of Dhiedhiebe, he was asked by that potentate what motives had induced him to change his religion ; what he had been doing at St. Louis ; of what country he was ; whether he had any relatives in France ; and lastly, whether he was rich.

"I was obliged," says our author, "to answer these questions, for I perceived from the way in which they were put, that this marabout had conceived suspicions in regard to me, which, for my security, it was of consequence to remove: I replied therefore, that, having met with a French translation of the Koran, I had there found important truths, with which I was deeply impressed ; that ever since I had ardently desired to embrace Islamism, and had been incessantly engaged in devising the means of accomplishing this purpose, but that my father had opposed it ; that since I had resided at the Senegal, where I had settled as a trader, I had received intelligence of his death, on which I returned to France to secure what property he had left ; and that, being then my own master, I had sold every thing I had in my country, and bought merchandise, for the purpose of carrying my design into execution. I added that, at the Senegal, I had heard the wisdom of the Braknas highly extolled, and had in consequence determined to come and live among them ; but that, on entering the Senegal, the vessel which I was in was wrecked, and I had saved but a small part of my goods ; that I had left them with M. Alain, who lived at St. Louis and was advantageously known to them, and intended to lay out the produce of the little pack which I had brought with me in the purchase of cattle, for the purpose of settling in their country, as soon as my education should be finished. He seemed satisfied with my answers ; the intimation concerning the goods was what pleased him most, and I congratulated myself on having resorted to this artifice. It was agreed that I should remain with him, that he should undertake my education and provide for my wants ; and he added, in an emphatic manner, that he already considered me as one of his children."—Vol. 1, p. 42, 43.

It thus appears that to the five interrogatories put to M. Caillie, he returned answers either directly false, false by implication, or evasive ; adding several gratuitous untruths. It is difficult to decide whether his profession of Islamism, the salient point of all this deception, is more objectionable on the score of principle or on that of expediency. In "repeating the usual form of prayer of the Mussulmans: *There is but one God, and Mahomet is his prophet,*" M. Caillie took the course which he deemed indispensable for the purposes of a laudable curiosity. But this motive is surely inferior to compulsion ; and no duress has ever yet been deemed sufficient to excuse a Christian for denying his Saviour. And in regard to the object in view, could

this renegade from religion for the benefit of science have reasonably expected, in the character of a Mohammedan, to acquire any valuable *scientific* information? The very adoption of the means necessary for its attainment would have betrayed him. He could doubtless gain, as he did, a knowledge of African customs, traditions and anecdotes, more or less interesting according to his opportunities for recording them, and to the tenacity of his memory. How precarious was the first of these sources of reliance, will appear from the following incident:

"In the evening, being in the tent of a marabout, who gave instruction, I took advantage of a moment when I could procure some ink, and fell to work upon my journal: I had written about a page, when the Koont sherif came in and caught me; he took the paper from me, and, amazed to see no Arabic characters, asked me what I was writing. I thought at first of saying that I had set down some prayers that I wanted to remember, but recollecting that I had not learnt prayers enough to take up a page, I told him it was a song, and I began to sing to convince him. The incredulous sherif did not appear to believe it, and he accused me of coming to spy out their ways, that I might give an account of them to the christians. It was of importance to me to drive this idea out of his head, and I succeeded, by pretending the utmost indifference as to what I had written. I put the paper into his hands again with a smile, and said, "Go to the factory and get this paper read; you will see whether I have deserved the affront you have offered me." This stratagem had the effect I expected; he gave me back my paper, and asked me to read another verse. I sung another couplet; the sherif appeared convinced, and left me, to my great joy, for his surmises alarmed me exceedingly. I thanked God that I had come off so well, and resolved to be more prudent in future. From that time forward, when I wanted to write, I took care to get behind a bush, and at the least noise I hid my notes and took up my beads, pretending to be saying my prayers. This feigned devotion procured me much commendation from those who surprised me; but it was painful to me to perform such a part."—Vol. 1, p. 51, 52.

M. Caillie was equally surprised and annoyed by the diet of the Moors. Milk, its principal, or rather its only article, was so scantily afforded to him in the morning, without any farther sustenance during the day, that at night he became ravenously hungry. He ventured, on one occasion, to request from those about him something to eat. His petition was repeated to the King, who sent for him, made him say a prayer, and then ordered a slave to milk a cow for him. On his expressing a wish for something more substantial before he should drink the milk, those about him were excited to "laughter unextinguishable;" and the King, not the least clamorous of the laughers, declared that he never took any other nourishment. About ten o'clock at night, a Moor brought in his hand to our traveller some scraps of mutton, boiled and full of sand. "For the last three days," says M. Caillie,

"Fatme-Anted-Moctar had omitted to send me a meal of sangleh,* as she had been accustomed to do; I received nothing from her but a little milk morning and night, and was tormented with hunger. The king had told me, it is true, to ask him for every thing I wanted; but I got no more for that; and the milk, instead of satisfying me, gave me the colic, and impaired my strength.

"During the month that I passed with the king, I never once saw him take any solid food, or drink any thing but milk. When I asked him why he took neither sangleh nor meat, he replied that he preferred milk to all other food. To distinguish themselves from the common people, the king and his nobles always drank camel's milk, and said they preferred it; but I always suspected that their only

* A sort of porridge made with meal from millet or any other grain.

motive was the difficulty of procuring it, which prevented the slaves from drinking it also; a sort of distinction of which they are jealous. I have seen the queen several times eat meat swimming in melted butter."—Vol. 1, p. 53, 54.

Milk appears to be the specific for producing that extraordinary fatness which has long been known as realizing the Moorish idea of female beauty:

"The favourite female slaves of the princes receive the milk in calabashes, and distribute it again to their masters. Beauty amongst the Moors consists in enormous embonpoint; and the young girls are therefore obliged to drink milk to excess; the elder ones take a great quantity of their own accord, but the younger children are compelled by their parents, or by a slave whose office it is, to swallow their allowance. This poor creature commonly takes advantage of the "brief authority" that is granted her, to revenge herself by her cruelty for the tyranny of her masters. I have seen poor little girls crying and rolling on the ground, and even throwing up the milk which they had just drank; neither their cries nor their sufferings making any impression upon the cruel slave, who beat them, pinched them till they bled, and tormented them in a thousand ways, to force them to take the quantity of milk which she thought proper. If their food were heavier, such a system would have fatal consequences; but it is so far from hurting their constitutions, that they grow visibly stronger and fatter. At twelve years old they are enormous, but at twenty or twenty-two they lose their embonpoint; I never saw a woman of that age who was remarkably corpulent.

"The largest women are reckoned the handsomest. The Moors have no taste for beauty of form or mind; on the contrary, what we consider a capital defect is an attraction with them; they admire women who have the two front teeth of the upper jaw projecting from the mouth; and ambitious mothers employ all possible means, to make their daughters' teeth grow in that direction.

"The men, as I have said, feed also on milk; but they drink less than the women. The slaves live upon cows' milk, and in the season when milk is scarce, they are allowed a small portion of grain, about three quarters of a pound, without milk; at that season they eat only at 11 o'clock at night, when their masters are in bed. Such of the Moors as have young slaves ten or twelve years old, send them to the enclosure where the calves are, at milking time; and from every cow they let them drink a mouthful of milk; which is all the food they receive, so that they suffer much from hunger.

"When supper is over, the milk which is left is put in a leather bag, called *soucou*, to curdle. In the morning, after the cows are milked they breakfast as they supped over-night, that is to say upon milk; the difference being that they have less of it, because the calves are allowed to suck in the morning.

"At noon, a slave churns the milk to make butter; filling the *soucou* which holds it with wind, and then shaking it on her lap for a quarter of an hour. When the butter is made, they work it into little balls of the size of a walnut, and add three parts water to the milk, which is set by in calabashes to be distributed at dinner. The balls are put into the portion destined for the women, and they swallow them in drinking; this beverage of milk and water is called *cheni*.

"The Moors are naturally filthy; and they seem to choose the dirtiest slave on purpose, to make the butter and apportion the *cheni*. I have seen the women making the balls of butter with their hands wipe their fingers on their hair, and then plunge them again into the calabash containing the butter and milk. They disgusted me to such a degree by their uncleanly ways, that I have often suffered hunger, rather than accept a drink which they had prepared so filthily."—Vol. 1, p. 67, 68.

The diet of which M. Caillie complains, however advantageous in some respects, was not without its evils. "I have observed," he says,

"That the Moors in general are not subject to severe illnesses, an exemption which they probably owe to their temperance; but they are very susceptible of pain, and the least suffering unmans them. I have seen a Moor with a slight headache cry like a child. The remedies most in vogue amongst them, are the following: when ill, they diet themselves and take nothing but milk, and as soon as they are convalescent, they feed upon flesh only, that they may recover their strength the sooner. When they have a head-ache they bind a cloth round the forehead,

astight as they can. For a cold, they introduce melted butter into their noses, by means of a pipe fitted into a vessel, and they pretend that they derive much benefit from this, especially for a cold in the head."—Vol. 1, p. 72.

The Moorish mode of cultivating the grain called "Millet," is as follows:

"The millet is reaped at the end of May; at that time the marabouts receive it from their slaves and the hassanes from their zenagues, or tributaries. This millet supports them till the month of July when the rainy season commences; they then withdraw from the banks of the river, and live entirely on milk. If any millet remains, it is laid by till the next dry season.

"In the month of November, when the waters begin to subside, the Moors send their slaves to sow the ground which has been flooded by the rains, or by the overflowing of the river. It is at this season also, that the zenagues come down to the banks of the river to cultivate millet. The slaves of the same camp lodge together, and cultivate the same district; each field is marked out, and the produce carefully kept in a separate place. Their method of cultivation is exceedingly bad, but it gives them little trouble. With a thick stick they make holes in the ground six inches deep, and into these holes they drop three or four grains of millet, covering them with sand or light mould. They never prepare the ground in any way, and only weed it after the millet has come up. To save themselves trouble they select a poor soil, because a richer would require more weeding, and they are naturally lazy. When the seed is sown, they wait quietly till the millet makes its appearance, then thin it a little, and weed round the roots to give it air; many do no more than this, and suffer the grass to grow up between the roots.

"When the ear begins to show, they stay in the field to drive away the birds, which would devour the grain before it is ripe; and this occupation does not allow them a moment's rest: they walk about the field incessantly, shouting and throwing stones, and at night they lie down among it to protect it from gazelles, porcupines, and wild boars, which would make great havoc.

"When the millet is ripe, they cut it, and thrash it with sticks. The grain is put into sacks, and carried to the camp, and those who have reaped more than they are likely to want, carry the surplus to the markets, and sell it to the dealers."—Vol. 1, p. 79, 80.

Our author thus describes the customs of Moorish courtship, marriage, &c.

"When a young man becomes attached to a girl, and wishes to marry her, he seeks her in secret, and obtains her consent. That point secured, he commissions a marabout to treat with the girl's relations, as to the presents which he is to make, the number of oxen he is to give to the bride's mother, &c. This being arranged, the marabout who has undertaken the negotiation informs the other marabouts, when they are assembled to prayer, the lover himself being present. From this moment the lover is not to see the father and mother of his future bride; he takes the greatest care to avoid them, and if by chance they perceive him they cover their faces, as if all the ties of friendship were broken. I tried in vain to discover the origin of this whimsical custom; the only answer I could obtain was, "It is our way." * * * *

"When the marriage is celebrated, the husband may take away his wife forthwith if he has a camel; in that case the mother-in-law supplies the equipage for the beast, the cradle, and the carpet which lines it; she adorns the daughter with her finest ornaments, gives her a mat to lie upon, and a sheep-skin for a coverlid: the husband leads the camel, and keeps his face covered till he is out of the camp. If he has no camel, he leaves his wife in the camp till he can procure one, for it would be a terrible disgrace if the woman were brought home to her husband's camp on a bullock. Sometimes he settles in his wife's camp, sends for his flocks and herds, and ceases to hide himself.

"It often happens that the husband and wife cannot agree, or are desirous of a separation; one of them then quarrels with the other, and they part without having recourse to the marabouts who brought them together. The one who wishes for a divorce makes a present to the other. If there are children, the boys go with the father, and the girls remain with their mother; if she is pregnant at the time, and brings forth a boy, it is sent to the father who has it nursed by a zenague.

"When the husband dies, his wife goes into mourning and wears it four months

and ten days; during this time, she puts on her worst apparel, receiving nobody into her tent but her nearest relations, and covering her face when she goes out.—The husband, on the other hand, does not wear mourning for his wife, and many marry again the next day.

“The law of inheritance is as follows: when a man dies his wife receives one-fourth of his goods; the mother of the deceased has a tenth of the three other fourths, and the father a fourth of the remainder; the children's share, which is thus reduced to one-half, is so divided, that each boy shall have twice as much as each girl. When the husband inherits, he takes half the property of his wife, and the other half is divided among the grand-parents, and the grand-children, in the same proportions. At the death of husband and wife without offspring, the property goes back in the ascending line; for collateral branches never inherit.

“At the death of husband or wife, the uncle of the deceased becomes guardian to the children, until they are eighteen, which is the age of majority; the oxen which they are to inherit are confided to the grandfather until that time. Children who are still at the breast are sent to the zenagues, till they are two years old, and then return to their uncle.

“The Moors never grieve for any body's death, and would think it very improper to shed tears over the deceased, being persuaded that his soul has ascended straightway to heaven! They shave the whole body with the exception of the beard, and wrap it in a white shroud, after having washed it with care; it is then left exposed in the tent for four days, during which time the marabouts assemble round it and sing verses of the Koran.

“If the relations of the deceased are rich, they kill an ox to regale the singers; if they are poor they only give a little sangleh every evening. On the fifth day, they dig a grave about two feet and a half deep, and the body is laid in it on one side, with the face towards Mecca. Briars are placed upon the grave to protect it from wild beasts. If the deceased was a person of consequence, the grave is lined with mats; when it is filled up, an inscription is placed upon it; the marabouts perform the salam and return to the camp.

“The hassanes and zenagues do not bury their own dead, but have recourse to the marabouts, who undertake the business for a small remuneration. The women are not present at the interment of a man, nor the men at that of a woman.

“When a child is born its body is rubbed all over with fresh butter, which is also given to its mother to take; her face is likewise rubbed with it; she eats nothing but meat till her complete recovery. The husband takes care to be absent himself when his wife is in labour, for no sooner does a woman feel her pains coming on, than she screams in the most frightful manner, and assails her husband in the most abusive and indecent language. This is another of their customs!—When the child has acquired a little strength, it is slung in a pagne, tied at the four corners to serve as a hammock. The mother usually suckles the child herself.”—Vol. 1, p. 93, 95—97.

The country of the Braknas, in which M. Caillie was sojourning, is described by him to be situated about 60 leagues E. N. E. of St. Louis; and to be bounded on the South by the Senegal, on the East by the country of the Douiches, on the North-east by that of the Koonts, or Takants, and on the North by the tribe of Oulad-Lame. This tribe is united with another neighbouring tribe, neither of which is Mohammedan, and the two compose a formidable nation. The Trarzas nation is composed of several tribes—some hassanes, and others marabouts (priests), each of which has its separate and independent chief.

“These tribes are often engaged in war with one another, which they undertake without the king's consent. The crown is hereditary only when the king leaves a son who is of age; if he leaves no children, or minors only, it devolves to his brother, who enjoys it during life, after his death, if the sons of the preceding king are of age to inherit, the eldest succeeds to his father's rights. The population of the Braknas is not very numerous; it is divided into five classes, which have been already mentioned: *hassanes*, *marabouts*, *zenagues*, *laratines*, and *slaves*.

“The hassanes may be considered as the aristocracy of the country and its warriors; their armies consist of themselves and their slaves; the zenagues join

also, in the hope of pillage; the common people, that is, the poorer hassanes, are attracted by the same hope, but they serve only as volunteers, and the princes have no power to compel free men to enlist in their armies.

"When the chief of a tribe is cruel or unjust towards his subjects, or even deficient in liberality, it is at every man's option to remove with his flocks, and to join any other tribe which he pleases; hence nothing is more uncertain than the population of a tribe, which increases or diminishes according to the reputation of its chief; even the king's own tribe is not exempt from desertion.

"When the Moors make war upon one another, they take no prisoners; if any of their enemies fall into their hands, they kill them immediately, and the spoils of the slain belong to the conqueror. They fight from a distance, and only attack by surprise. The chiefs fight like their subjects; I have been told, however, that when Hamet-Dou* goes to war, he is always accompanied by one of his ministers, whose business it is to hold him by his coussabe and to keep him at a safe distance: report says the coussabe† has never been torn; but this may be a calumny. It is the hassanes who always make excursions against the negroes to pillage them, and carry off slaves; and on these occasions they are seldom accompanied by the zenagues. The hassanes are idle, mendacious, thievish, envious, superstitious, and gluttonous; they combine in short, all possible vices. An hassane who possesses a horse, a gun, and coussabe, thinks himself the happiest of mortals. Filthiness they seem to consider as a virtue. The men swarm with vermin, of which they take no pains to rid themselves. The women are disgusting; lying always upon their couches, with their heads besmeared with butter, which, being melted by the heat, runs down their faces and their whole bodies: they exhale in consequence a perfume which to Europeans is any thing but agreeable. In idleness they surpass the men, for they will not even rise to take their food, but rest on their elbows while a slave gives them their milk."—Vol. 1. p. 98, 99.

The order of Moorish population next to the marabouts, are the zenagues, or tributaries, who are the serfs of the hassanes. They pay to their masters annual contributions of millet, butter, a few sheep-skins, &c. for rent, which are unsparingly, and often unjustly and with horrible tortures exacted.

"The fourth class of the Moorish population is composed of the offspring of a Moor and a black slave; they are called laratines. Though slaves by birth, they are never sold, but have land of their own, and are treated almost like the zenagues. The laratines, whose fathers are hassanes, are warriors; those, whose fathers are marabouts, receive instruction and embrace the profession of their fathers. Proud of their birth, they are not very obedient to their masters, and it is only by force that the latter can compel them to pay the tribute which is due to them. They possess few cattle, for they are not allowed to increase their herds, lest they should enfranchise themselves if they were to become wealthy. The laratines and the zenagues have the care of the herds which the hassanes possess out of their camps.

"The slaves form the fifth class, and are all negroes. They are charged with all the labours of the camp—the care of flocks, the providing of water and wood, and the culture of the land. The women pound millet, prepare food, wait upon their mistresses, water the calves, fetch water, and if they belong to marabouts, collect haze and gum. On a journey, the slaves carry on their heads whatever cannot be laid upon oxen. They are, as I have already mentioned, ill treated, ill fed, and beaten at the caprice of their masters, whether they have committed any fault or not. They are seldom addressed by any name but that of slave. In short, there is no species of vexation, which they are not obliged to endure."—Vol. 1, p. 106, 107.

(TO BE CONTINUED.)

* A principal chief of the Trarzas nation, recognised as king by the French Government.

† A coussabe is a piece of cloth two yards long and three quarters wide, doubled and sewed together, with holes left for the arms at the top. Another opening is left for the head; so that it is a sort of shirt without sleeves.

COLONIZATION MEETING IN NEW YORK.

Our last number contained some account of the Colonization meeting which was held in the city of New York on the 13th, 14th and 15th of May. The New York papers have since furnished additional details, and reports of the speeches delivered on the second evening. Regretting the impossibility of republishing them *in extenso* in the Repository, we must beg our readers to be contented with such extracts as we can find room for ;

The Rev. CORTLANDT VAN RENSSELAER, formerly of Albany, but who has lately resided in Virginia, addressed the meeting, and after alluding to the difference of opinion which prevailed among the friends of Colonization, touching the present condition and treatment of the coloured population in this country, proceeded to offer reasons why the people of the North should approach their brethren in the South, who held the control of the coloured population, with deference, and in a spirit of kindness and conciliation.

These reasons were briefly as follows : 1. Because the people of the South had not consented to the original introduction of slaves into the country, but had solemnly, earnestly and repeatedly remonstrated against it. 2. Because having been born in the presence of slavery, and accustomed to it from their infancy, they could not be expected to view it in the same light as we at the North. 3. Slavery being there established *by law*, it was not in the power of *individuals* to act in regard to it as their personal feelings might dictate. The evil had not been eradicated from the State of New York all at once : it had been a gradual process, commencing with the law of 1799 and not consummated until 1827. Ought we to denounce our Southern neighbors if they refused to do the work at a blow? 4. The Constitution of the United States tolerated slavery, in its articles apportioning representation with reference to the slave population, and requiring the surrender of runaway slaves. 5. Slavery had been much mitigated of late years, and the condition of the slave population much meliorated. Its former rigor was almost unknown, at least in Virginia, and it was lessening continually. It was not consistent with truth to represent the slaves as groaning day and night under the lash of tyrannical task-masters. And as to being kept in perfect ignorance, Mr. V. had seldom seen a plantation where some of the slaves could not read, and where they were not encouraged to learn. In South Carolina, where it was said the gospel was systematically denied to the slave, there were twenty thousand of them church-members in the Methodist denomination alone. He knew a small church where out of 70 communicants, 50 were in slavery. 6. There were very great difficulties connected with the work of Abolition. The relations of slavery had ramified themselves through all the relations of society. The slaves were comparatively very ignorant ; their character degraded ; and they were unqualified for immediate freedom. A blunder in such a concern as universal abolition, would be no light matter. Mr. V. here referred to the result of experience and personal observation on the mind of the well-known Mr. Parker, late a minister of this city, but now of New Orleans. He had left this city for the South with the feelings of an immediate abolitionist ; but he had returned with views wholly changed. After seeing slavery and slaveholders, and that at the far South, he now declared the idea of immediate and universal abolition to be a gross absurdity. To liberate the two and a half millions of slaves in the midst of us, would be just as wise and as humane, as it would be for the father of a numerous family of young children to take them to the front door, and there bidding them good bye, tell them they were free, and send them out into the world to provide for and govern themselves. 7. Foreign interference was, of necessity, a delicate thing, and ought ever to be attempted with the utmost caution. 8. There was a large amount of unfeigned Christian anxiety at the South to obey God and do good to man. There were many tears and prayers continually poured out over the condition of their coloured people, and the most earnest desire to mitigate their sorrows. Were such persons to be approached with vituperation and anathemas? 9. There was no reason why all our sympathies should be confined to the coloured race and utterly withheld from our white Southern brethren. The apostle Paul exhibited no such spirit. 10. A re

gard to the interest of the slaves themselves dictated a cautious and prudent and forbearing course. It called for conciliation: for the fate of the slaves depended on the will of their masters, nor could the North prevent it. The late laws against teaching slaves to read had not been passed until the Southern people found inflammatory publications circulating among the people. 11. The spirit of the gospel forbade all violence, abuse and threatening. The apostles had wished to call fire from heaven on those they considered as Christ's enemies; but the Saviour instead of approving this fiery zeal, had rebuked it. 12. These Southern people, who were represented as so grossly violating all Christian duty, had been the subjects of gracious blessings from God in the outpourings of his spirit. 13. When God convinced men of error, he did it in the spirit of mercy; we ought to endeavor to do the same thing in the same spirit.

But it might be asked, was nothing to be done? Were things to be left just as they were, to their own results? He replied, that something was to be done, and much could be done. If asked how: he would reply by PRAYER to GOD. He had been happy to hear this mode of benefiting the slave recommended at the late anniversary of the Anti-Slavery Society. Good could be done by *disseminating the Gospel* more fully among the slaves: and to this Mr. V. earnestly exhorted those who heard him. Why did the friends of the Anti-Slavery cause refuse to lend the least aid to this object? They had been applied to in Boston, in Portland, and in this city, to contribute towards this good work, and had utterly refused. Yet these were the men who so loudly charged the slaveholders of the South for refusing to benefit the souls of their slaves. *Southern Christians and Southern ministers* were urging on the plan of giving *religious instruction* to these unhappy people. Thus they were counteracting the worst evils of the system. And thus it became the real friends of the slave every where to act. * * *

THE REV. G. W. BETHUNE. * * * "The question then returned. How shall we do good to these people? Admitting that the power to liberate or not to liberate them, was de facto in the hands of the white masters at the South, two things were needful: first, to obtain the consent of their masters; and secondly, to show how the benefit may be conferred with safety to those who receive it, the poor slaves themselves. One thing was certain: you never could convince any such man unless you approached him in a spirit of kindness and moderation, a spirit which admitted and sympathized with the difficulties of the slaveholder. The gospel, while it testified of sin, came with the offer of grace in its hand, with sympathy and compassion in every look and every tone. So while it was a Christian duty to rebuke the sin of slaveholding, and to search it out, yet this was to be done only in a spirit of love and pity, and not in a spirit of denunciation, and rash, and merciless judgment. What right had we to denounce? Were we ourselves so clear of guilt in this matter? And if we were, did not the son of God, himself without spot, come down with heaven's mercy, not to condemn the world, but that the world through him might be saved? Let us imitate his example: let us act in his spirit. * * *

As to the second point, viz. the safety of the slave, the mode of relief must be distinctly shown. Every great object of a national kind must be accomplished gradually. History did not show a single instance where it had been effected of a sudden. The Southern people, in this matter of emancipation, held the power in their own hands: and it was nonsense for us on this side of the Potomac, to talk authoritatively in the case. We could not emancipate the slaves of Southern planters, if we would: the duty was not ours, but theirs. Now it was obvious that when an address was directed to conscience, it was, and must always be virtually an address to individuals. It must be so in the nature of things; and the appeal in behalf of liberating the slave must be an individual appeal. The Northern people came to a Southern slaveholder, and said to him: "It is a duty binding on you to abolish slavery as soon as you can. If you will emancipate your slave we will provide him a home upon the soil of Africa. We are aware that the laws of your State forbid you to set him free where he is: but if you confide him to our care, we will place him where these laws cannot reach him, and where he may walk abroad in the erect majesty of a freeman." To such a proposition there were many slaveholders ready to listen; many had acted upon it: and could any man doubt that one such example would have more influence toward the abolition of slavery than all the invectives and vituperations that could be poured out upon slaveholding? Beyond all question it would. It was upon the effect of such appeals that Mr. B. founded his hopes of ultimate success; and he believed that the great ob-

ject might thus be obtained without sending out all the coloured population from the country.

But it was said that to send them to Africa was impossible: it could not be done. Yet was it not a fact that millions upon millions of slaves had been brought from Africa, by the mere cupidity of bad men. Were there not in a single year 40,000 carried into the Brazils alone? And should it be said that the Christian philanthropy of America, backed by all our abundant and increasing national wealth, could not effect what the bare avarice of the slave trader had done and was every day doing? Surely if the Society had the pecuniary means this might be effected: and they should have had more of those means but for the interference of those who insisted upon the visionary scheme of immediate and universal emancipation. Yet no: he was wrong. The Society had not received less, but more, in consequence of the abuse of its opponents: a fact in which he recognized with joy the fulfilment of God's ancient promise, that the wrath of man should praise him. * * * *

MR. BETHUNE, in continuation, observed that he was sorry not to see some of our English friends present, and while speaking of them he could not help thinking what sort of a reception the agent of the Edinburgh ladies (Mr. Thompson,) would meet on his return to his constituents, and what sort of a report he would probably make on the subject of his mission. He could not but picture to himself the fair lady President enquiring,

"And pray, Mr. Thompson, what did you do in America?"

To this he thought he heard the agent responding, "Why, ladies, I made speeches there: for which one part of my audience loudly applauded me, and another part as loudly hissed me."

"And pray where did you make your speeches, Mr. Thompson? did you go to that part of the country where slavery prevailed, and tell them how wrong it was?"

"Oh no! if I had, they would have hanged me! But I went to the Northern States, ladies, and I told them what wicked people they were at the South."

"But, Mr. Thompson, had the people of the North any power to emancipate the slaves of the Southern holders?"

"Oh no. No more, ladies, than you have yourselves."

"Indeed! and then Mr. Thompson, why did not you stay at home, and make your speeches to us?"

"But pray, Mr. Thompson, while you were in the United States, were there no slaves *actually* liberated and placed in circumstances of comfort and happiness?"

"Oh yes, ladies, there were one hundred and twenty emancipated and sent to Liberia soon after my arrival; and preparations were making to send one hundred more from Savannah, so that in a few months there were 220 delivered entirely and forever from slavery."

"And by whose agency was the emancipation of these slaves effected, Mr. Thompson?"

"Why, ladies, by the very people against whom I was all the while directing my vituperative speeches."

THE REV. JOHN SEYS.—Mr. Seys, after congratulating himself on the honor as well as pleasure he now enjoyed, went on to state that he had been born and brought up in the midst of West India slavery, (the island of Trinidad,) having viewed the black man as made to be a mere instrument for the gratification of his white master; but having become the subject of converting grace, he had been taught a very different creed. After his conversion he began to long for some plan by which the emancipation of the slaves from bondage might be happily accomplished; but could devise none, until about five years since he had come to the U. States, and learned for the first time the objects and measures of the Colonization Society. Here he discovered the desideratum he had so long sought, and ever since had been a decided friend to the Society. With the fullest acquaintance with slavery in all its details, and in its worst form, for he had himself for years superintended a West India plantation, he was clear in the conviction that this Society was an instrument raised up by God himself to effect the best good of the coloured population, and to bless the continent of Africa with the benefits of civilization and Christianity. He had been sent out by a branch of Christ's church to teach the unsearchable riches of Christ to the Gentiles; and on his way he had stopped at Liberia, which, like the land of Canaan, was a fertile and delightful land.

Mr. S. then went into a description of the actual condition of the Colony at Li-

beria. He had not received his information from disappointed and irritated men, who had been examined and re-examined till they did not know what they said; but he had been on the spot, seen with his own eyes, and conversed with almost every individual in the Colony; and the result was a belief, that nothing could shake, that the Colonization cause was the cause of God; and that though it was opposed by some good men, they were in error and deceived. The Colonists were contented and happy in proportion to their intelligence and industry. A few, and they were very few, were discontented; but these were persons of indolent habits and not enough knowledge or understanding to appreciate what they enjoyed. This was owing to the want of previous culture. There were very few such people there: and they ought not to be palmed upon the American public as true specimens of the feelings and views of the Colonists at Liberia.

Mr. Seys gave a most decided testimony in favor of the exemplary moral character of the Colonists. In the five months he had spent there, in constant intercourse with the people of all classes he had not seen one person in a state of intoxication, nor had he heard one profane word.

He dwelt upon the value of the Colony as the door to all missionary operations for the illumination of that vast but benighted continent: a nursery from which missionaries would be raised up to make the wilderness rejoice. He avowed his firm persuasion that the Colonization Society was the most genuine *Anti-Slavery* Society in existence. Other Societies expressed lively sympathy for the slave: but they seemed conversant chiefly with his bodily wants and sufferings; but this Society made the best provision for the good of the *mind and soul* by removing the coloured man beyond the contaminating example of the white people, and placing him where every passing zephyr whispered in his ear, "Thou art free." Here he had every religious opportunity, and full liberty of conscience in the midst of a moral community. * * * * *

Mr. Seys said, that the soil of Liberia contained a mine of exhaustless wealth to the Colonists: it was well adapted to the culture of the SUGAR CANE. He knew all about the culture of sugar, and he had examined the soil of Liberia: and this was his settled opinion. It wanted nothing but cultivation, and it would repay the labor of the agriculturist ten-fold. He here publicly declared it as his judgment, that if the Society would raise and put into the hands of an agent the sum of \$10,000, to be laid out in the culture of sugar, it would clear all expenses, and in five years would nett a profit of \$100,000. He had gone carefully into the calculation, allowing largely for all expenses; and this was the result. This might sound chimerical: but he knew what he was saying. He had long been himself in the business, and in latitudes so near that of Monrovia, as to warrant him to speak with confidence. The lands of the Colony contained the means not only of rendering the Colonists easy in circumstances, but of enriching them with every thing that could render life desirable.

Mr. S. then adverted to the happy agency of the Colony in putting an end to the slave trade. Wherever the Society advanced its foot, the slaver fled before it.—(Loud applause.) Wherever an American emigrant put up a house, the man-stealer fled and never returned. Thousands of slaves were formerly sold where the Colony was now situated, but the trade had now disappeared. (Long and loud burst of applause.)

From a long and intimate acquaintance with slavery in all its departments, Mr. S. gave it as his advice, that the slave-owner should be approached with *gentleness*, and treated with *candor and kindness*. He had no personal interest in the matter. He had devoted himself to the work of a missionary in Africa. He prayed that God's blessing might come *upon all* who were seeking to benefit the slave, and put an end to the abominations of the slave trade, however they might differ in their views. He concluded by expressing bright anticipations of the future growth and prosperity, wealth and power of the now infant Colony, and took his seat amidst the applause of the auditory.

MOSES ALLEN, Esq., the Treasurer of the Society, rose, and made to the audience this offer: that if any individual present would put into his hands the sum of TWENTY DOLLARS, he would engage, on behalf of the Society, to place, for that money, a liberated slave upon the coast of Africa. He farther stated, that a gentleman present offered to give \$3 a-piece to the first five hundred emigrants who should go out to Africa for the *bona fide* purpose of settlement, and \$2 a-piece to the next five hundred on condition that the sum of two thousand dollars should now be given or secured.

After many manifestations of applause, in the course of a short time, the President announced that the two thousand dollars had been given.

Mr. Allen then stated, that if the Society could have \$5,000 now subscribed, a ship would be chartered immediately, and the hundred liberated slaves now waiting at Savannah might be on shipboard and under sail for Africa by the 15th of June.

A coloured man was now presented to the audience, who expected shortly to go out as an emigrant to Liberia. The gentleman who presented him said that he was an educated man, that he spoke, read, and wrote the Arabic language very perfectly; and was a professed believer in Christ. He intended to act as a missionary to his race. He had been liberated by his master for this end; and had been waiting now for 90 days for an opportunity of going.

Mr. GURLEY, Secretary of the Parent Society, rose and said that he had intended making a speech of some extent on the present occasion: but the time had been so much better occupied that he should waive that purpose. He now believed that the cause of Colonization would triumph and prevail. He had had some doubts and fears; but they were gone. America would yet regenerate Africa. (Cheering.) He held in his hand two sentences, extracted from the last letter written by Washington before his death. The letter was dated on the 17th of August, 1799. After alluding to the condition of his slaves at Mount Vernon, and giving directions respecting some of them, he adds, "To sell the overplus is what I cannot do. I am principled against it. To hire them out would be as bad, because it must disperse their families; to which I have an aversion." Here were two noble principles of action avowed by the father of his country, himself a slaveholder. First, not to sell slaves; against that he was principled: and secondly, not to tear asunder their families; to this he had an aversion. Was it not possible that many of the best men at the South found themselves under similar embarrassments? How easy and happy an expedient was held out to such by the Colonization Society.—After some remarks of a general character on the design of the Society, Mr. G. referred to the coloured citizens of the Colony who were now present on the front of the stage, and who would speedily be presented to the audience. They could testify whether any thing had been falsely stated by those who had addressed or should address the meeting. He concluded by expressing his firm hope that no waves of opposition would now destroy the cause, unless, indeed, the abolitionists should so far succeed as to break our happy Union into fragments, and the Society would even then perish only in the general wreck of our country and its institutions.

The President now announced to the meeting, that a gentleman from New Orleans had made a donation of another hundred dollars, on condition that it should be raised by additional subscriptions to a thousand. Two hundred were immediately subscribed towards the thousand.

Mr. Gurley now introduced to the assembly a native African, lately from Liberia: he stated that he was one of the Kroomen of Africa, a very peculiar tribe of men, who are occupied chiefly in boating on the coast, from the Senegal to the Congo. They were remarkable for holding no slaves themselves, and having never been in bondage to any man. This man seemed past the middle of life; he was awkwardly built, and of a very marked and peculiar look. He spoke English after a fashion, but was scarcely intelligible without an interpreter.—Mr. Seys performed that office.

DR. SKINNER, one of the Colonial Physicians, then on a visit to the U. States, was introduced to the audience by the President.

Dr. S. said, that he considered this as one of the pleasantest evenings of his life. He adverted to his early attachment to the Colonization cause, and went into some general remarks as to its objects and spirit. He then went on to give his fullest sanction to the statements which had been made by the Rev. Mr. Seys. He admitted that there were a few persons discontented; but they were such as had lost their companions there, and had surviving friends in America; and there were a few in needy circumstances from sickness or other causes; but the vast majority of the settlers were perfectly content and happy. A spirit had gone forth among them which promised more attention to agriculture than had heretofore prevailed.

So rich was the soil, and so abundant all the means of living, that two hours labor out of the twenty-four would furnish a man with all the comforts of life. The state of Society was quite as good as was found in most parts of the U. States.—In seven months sojourn there, he had not heard a profane word; and though he had seen two or three persons intoxicated, they were far fewer, in proportion to the population, than was common in this country, and fewer than he had ever seen before, in the same length of time, in his life.

After expressing his concurrence in the sentiment that Colonization afforded the best ground of hope for the Christianization of the African continent, Dr. S. referred to a fact which illustrated its effect in suppressing the slave trade. No sooner was it known to the owner of a slave factory, near Bassa Cove, that the Society had effected the purchase of Port Cresson, (for which they paid \$180,) than his establishment was at once annihilated. The very next day he commenced his removal, observing: "If they have completed that purchase, it is time for me to quit." [Loud applause.] There was another slavery establishment in the vicinity, but, with \$200, he would pledge himself to dislodge it and drive the owners off with great ease. He concluded, by urging the Society to leave no means untried to diffuse the light of knowledge over dark, benighted Africa; and by expressing his thankfulness to God, notwithstanding all his sufferings in Africa, (where he had lost his son and some other members of his family, besides enduring much from bodily disease,) that ever he had embarked in the enterprise; and added, that he was willing, now, to go back and to lay down his life with joy in the melioration of the condition of that much injured race.

The President now announced that subscriptions and contributions had been received, during the evening, amounting, in all, to \$5,762. (The information was hailed with long and reiterated plaudits.) He added that, in consequence, a ship would be chartered, without an hour's delay, and the Savannah emigrants would probably be upon their voyage before the middle of June.

The Rev. Mr. WILSON, a man of colour, and an ordained minister of the Methodist Church, recently arrived from Liberia, was presented to the audience, and made a short but impressive address.

Mr. CRESSON observed that he had intended to have said something in relation to the infant Colony at Bassa; but that subject was now gone by. Yet the subject was so inviting that he could scarce refrain from touching upon it. By the Margaret Mercer and the Ninus, the gratifying intelligence had been received, that the 126 emancipated slaves who had gone out last autumn, had safely arrived, with the loss of only three persons, two by drowning, and another from the effects of cold. And without a shot being fired, without the employment of one drop of liquor, and without the occurrence of any deed or word of violence, but on the contrary, in perfect love and harmony, the land for a Colony at Bassa Cove had been purchased from the native chiefs. He alluded to the slanders which had been cast upon his character abroad, and to the refutation which they had received in the successful issue of this undertaking. Their British friends would be delighted to know that, instead of extending and multiplying the miseries of slavery, the Colony had already been the means of destroying a factory where, in October last, there were not less than 500 slaves.

Mr. Cresson then placed before the audience a young negroe of pleasing countenance, whom he introduced as the son of king Joe Harris, once himself a slave trader; but now a friend of the Society; and reposing such entire confidence in it, that he had committed his son to our care, to remain three years in this country for his education. Master Harris had come here to "learn book," and go back a white man—not in colour, but he trusted, in what surpassed all outward change, in having his sins washed away. (The lad smiled, as if he comprehended this account of him.)

Mr. Cresson read an extract of a letter from what he denominated the good old-fashioned broad-brimmed Governor of the Colony. The friend observed, "Friend Birney has asked, if ever it was heard that a trading establishment distributed the word of God? All I can say, is, that it has been so here." Such was already the actual practical result of a trading establishment, founded by the united philanthropy of New York and Philadelphia. He had been branded as a base deceiver; let his deeds tell whether in this matter he had not acted as the friend both of God and man.

LATEST FROM LIBERIA.

Since our last number went to press, the brig Susan Elizabeth arrived at New York, bringing the Liberia Herald for March. Not having yet seen it, we are indebted for the following extracts from it to the New York Journal of Commerce:

CAPE PALMAS.—By the arrival of the brig Susan Elizabeth, we are gratified to learn, that the health of the settlers at Cape Palmas is unusually good, and that they are progressing rapidly in agriculture, the chief object its patrons had in view, in the settlement of the Colony. Dr. Hall's health is as usual. The Rev. Mr. Wilson and Lady have suffered severely from the effects of the fever; but they are now convalescent, and bid fair to be able shortly, to commence their pious and benevolent operations.

Grand Bassa.—By the arrival of the schooner Timbuctoo, from Grand Bassa, we rejoice to learn the continued health of the older Colonists at Edina, and the general recovery or convalescence of the late emigrants of Bassa Cove. With peculiar pleasure we heard, that Mr. Hankinson and Lady are quite restored from the severe effects of the fever, and wish they may never again experience its return.—We congratulate our Bassa friends, that they can make the advantage of their location so evident as to enveigle away several of our settlers. For surely if Bassa possesses a more productive soil than the regions adjoining the St. Paul's river, it is blessed indeed. The latter yields a crop worth \$100 to the acre.

Public Spirit at Caldwell.—On Saturday the 14th instant, the inhabitants of Caldwell, with a spirit that is truly laudable, (and of which we of Monrovia seem too much destitute,) turned out and cut down the bush, weeds, and high grass in the town, through a distance of nearly three quarters of a mile. Those noxious weeds so deleterious to the health, and destructive of every like beauty or regularity, and so strongly indicative of the absence of industry, have long disgraced that settlement.

INTERNAL IMPROVEMENT.—We feel proud to state that no other period of the Colony can boast of so much valuable and substantial internal improvement as this: and if we are allowed to make it the standard, by which to estimate the real condition of the Colony, we would say, as a natural consequence, that its actual strength is greater now than at any former period of its history. It should be borne in mind, that what has been done hitherto, has been effected by the resources of the Society. Two years ago, the idea of making improvements distinct from, and independent of, the Colonization Society, was ridiculed. What can we do? was the cry; all saw the necessity, but none had the resolution to lay their shoulders to the wheel.

The Council this year, has awakened from the torpor that has so long paralysed them, have taken hold of the subject, and by an Act increasing and extending the Tariff, have brought an amount into the Colonial fund, sufficient to justify the immediate commencement of a Jail and Court House. The site of this building is Crown Hill; it is to be entirely of stone; and is already raised one story on the basement. It has a beautiful and commanding view of the harbor, and will, when the intervening forest is cleared away, afford an extensive view of the ocean on the South-west.

A Light-house, the want of which has been so severely felt by Captains of vessels entering the harbor in the night, has been projected, and is now in a state of forward preparation; nearly a sufficient quantity of rock being quarried. The Light-house is to be erected on the apex of the Cape; to be thirty feet high, which superadded to two hundred and fifty feet, the altitude of the Cape, will make the elevation of the light above the level of the sea, two hundred and eighty feet.

NEW GEORGIA.—Under date of 23d of March, Mr. J. Day gives an interesting account of a visit he had made to New Georgia,—a settlement of re-captured Africans, sent there by the Government of the United States. After stating what he had witnessed in their religious assemblies, and on their farms, he adds:

From the observations I have made, and the conversation I had with them, I will venture to assert, that they are in a high state of civilization and Christianity.—Whence have they derived so much knowledge of civilized life, and of the Lord?—Could they have learned it during their short stay in America? I think it has been

the effect of an influence from neighboring settlements, and the flourishing state of their farms is attributed to their own industry. Their houses are generally framed, one story high, their cabinet furniture coarse, but every thing in their houses shows forth industry and decency. Any gentleman who may think the Colony on the retrograde and likely to dwindle away, I invite him to New Georgia, to witness the rewards of their industry and their piety. Before concluding, I wish to say a word of the settlements generally. Rev. James Jones says, when here, he visited the poor, and of all misery, poverty, and repining, his imagination had ever before conceived, it had not reached what his eyes saw and ears heard. I have had the honor of filling the censor's office, and all that know our Constitution, know that it is the duty of such officers, to ascertain in what way suspected persons acquire a livelihood. It, of course, then becomes the duty of such officers, to visit the poor; and I declare, I never visited one industrious, careful family, but what was well provided for, contented and happy.

LETTER FROM A COLONIST.

The following letter, from a teacher in the employment of the Missionary Society of the Methodist Episcopal Church, has been received by the Corresponding Secretary of that Institution :

MONROVIA, March 24th, 1835.

Dear Sir:—It affords me a degree of comfort that I have the opportunity of conversing with you, with pen and ink. I am thankful to God, that I am permitted to write to you from Africa—Africa, degraded Africa. The time has commenced for the redemption of neglected Africa. I am no way discouraged. Those who are opposed to Africa, may as well undertake to stop the sun from rising, as to undertake to prevent the gospel from speaking throughout Africa. God has said, that Ethiopia shall stretch out her hands unto Him—therefore “let God be true and every man a liar.” We have met with some difficulties in Liberia, but nothing to be compared with that which those had to undergo in first settling Africa. All that we want is to have men of noble minds, we are not affrighted at every breeze that blows. We want a little more enterprise, and then civilization will dilate itself to the last green verge in Africa. I will not say to my coloured friends, awake up, and come to Africa, but this I will say, that every intelligent man of colour and of spirit, would rather enjoy liberty than be in bondage. I do say that there is not a perfectly freeman of my colour in the United States—it cannot be—they cannot enjoy office—here they may. To be free, we must have every privilege enjoyed by our fellow-mortals. I do not want to represent things better than they really are. I hope to spend my life in Africa. I enjoy tolerable health, and expect its improvement. I wish you to publish this for the information of all.

I remain, dear sir,

Your obedient humble servant,

SAMSON CÆSAR.nd

WEST AFRICA.

Extract of a letter from the Rev. Thomas Dove, Wesleyan Missionary, dated M^cCarthy's Island, River Gambier, August 25, 1834.

“I have every reason to think that the system of Mahomedanism is rapidly on the decline, and must, ere long, fall before the light and force of truth. I have distributed several copies of the Arabic Scripture, which were kindly furnished by the committee of the British and Foreign Bible Society. Incalculable good is likely to result therefrom; for the people who can read appear very anxious to

obtain a copy. I believe that some of the Bibles, Testaments, and Book of Psalms have been carried hundreds of miles into the interior of the country.

"A short time ago I presented Mr. Grant's trade man with an Arabic Bible.—Soon after he reached the port of Cantalliconda, about three hundred miles above M'Carthy's Island. A Marribou was so pleased with the Bible that he offered at once to give him three bullocks for the word of God. Surely such accounts appear to augur well!

"Of late I have had many interviews with Bushereens and Marraboos, (priests of Mohammed,) and some with no small degree of candor said, that the white man's religion must prevail and overthrow their system."

Capture of a Spanish Slaver.

A Spanish brig, of three hundred tons, named the *Formidable*, which had acquired no small notoriety among the British cruisers on the coast of Africa, by her own speed and the boldness and dexterity of her Captain, was captured on the 17th of December, off the mouth of the old Calabra river, by his Britannic Majesty's brigantine *Buzzard*. The action was commenced by the slaver, after a chase of some hours, and was maintained for some time with great spirit on both sides. At length the brigantine ran the slaver on board, and the latter almost immediately surrendered. The Captain of the *Formidable*, an officer of the Spanish Navy, behaved with great gallantry, fighting and encouraging his men, until disabled by three musket wounds. The captors found on board the prize *seven hundred slaves*, and a crew of sixty-six men, armed with muskets, pistols and cutlasses. The battery of the slaver was eight guns. Four of the Spaniards were killed and eleven wounded; of the British, six wounded.

CONNECTICUT COLONIZATION SOCIETY.

The annual meeting of this Society was held in the Centre Church, on Thursday evening, the 21st of May, Chief Justice Williams in the chair. Prayer was offered by Rev. Mr. White, of Virginia. The Report of the Treasurer was read and accepted—from which the contributions to this Society, from our State, appear to have been somewhat less, owing to peculiar circumstances, than they were in the year previous. In the absence of the Secretary, Rev. T. H. Gallaudet, a Report, drawn up by Rev. Leonard Bacon, was read. The contributions, in this country, to the cause of Colonization, were greater last year, than during any former year. The American Colonization Society is now very much relieved from debt.

Rev. Mr. Wilson, a Methodist preacher from Liberia, was introduced to the meeting, and made an interesting address. He was formerly a resident of Norfolk, Virginia, and went out to Liberia, at his own expense, to examine the country for himself. Though originally prejudiced against the Colony and the American Colonization Society, after a residence of fourteen months, in Africa, he has returned, to take to that country, his wife and children. He regrets that he had not gone there ten years ago—and regards ten years of his life as lost. He says the Colonists would laugh at you, were you to propose their return to this country. He represents the moral state of the Colony as good—saw not a single citizen of the Colony intoxicated, during his residence. In Caldwell and Millsburg they will not receive ardent spirits, and have not, for twelve months. The Sabbath is well observed. The natives are sending their children to school. Mr. W. has baptized and admitted to the Church, 17 native born Africans,—several of whom were, in their own language, "from the Devil's Bush." He said the condition of the Colony, had, in his view, been much misstated. In conclusion, he repeated that he had never received a cent from any one, for his services—lest his brethren should say he was bought to go to Africa and come back.

Able and eloquent addresses were made by Rev. President Fisk of the Wesleyan Seminary, and by Rev. Mr. Gurley, Secretary of the Parent Society—but our time

and limits forbid a sketch. A resolution was passed to attempt to raise, in this State, \$3000, in aid of the effort of the American Colonization Society, to raise \$100,000, the present year.—*Con. Obsr.*

COLONIZATION MEETING.

A meeting of the friends of African Colonization, was held at the Capitol in Richmond, Va., on Friday evening, May 22d, 1835.

On motion, David Briggs, Esq. was called to the chair, and W. Sands appointed Secretary.

The meeting was opened with prayer, by Rev. W. S. Plumer.

Rev. Addison Hall, Agent of the Society, having briefly stated the object of the meeting, introduced Dr. Ezekiel Skinner, the Gov. of the Colony at Liberia, and father of the late Missionary.

Dr. S. has been a resident in the Colony since last fall, until within a few weeks past. He expects to return to Africa in three or four weeks. Having carefully investigated the condition of the Colony, both as respects health and commercial advantages, his statements were listened to with deep interest; and were, on the whole, highly favorable. Dr. S. embarked in the service of the Colonization Society as a Physician. He had not received information of his appointment as Governor, prior to his embarkation for the U. States.

The following resolution was offered by the General Agent, who advocated its adoption in a brief but impressive address, in which he instituted a comparison of the sacrifices and condition of the two Colonies at Jamestown and Liberia, in the first ten or twelve years of their settlement, greatly to the advantage of the latter. The resolution was unanimously adopted.

Resolved, That the recent gratifying intelligence of the growing importance and continued prosperity of the Colony at Liberia, with the liberal patronage afforded this enterprise by the citizens of New York, at their recent meeting, call for lively gratitude to our heavenly Father, and ought to stimulate to more unwearied and strenuous efforts in promoting the cause of African Colonization.

Messrs. J. C. Crane, Jesse Snead, N. Tally, P. R. Grattan, A. Thomas, F. James and Jacob Hall, were appointed a Committee to solicit contributions from those present in aid of this cause. The subscription at the present meeting, together with previous subscriptions obtained by the General Agent, amount to nearly \$1300, towards the sum of \$10,000 proposed to be raised the present year.

On motion, adjourned.

DAVID BRIGGS, *Chairman.*

W. SANDS, *Secretary.*

MUNIFICENT DONATIONS.

An unknown friend of Colonization recently presented the sum of FIVE HUNDRED DOLLARS to the Parent Society. This act of distinguished and opportune liberality, was accompanied by the following letter to the Editor of the New York Commercial Advertiser, the gentleman through whom the money was transmitted:

To the Editor of the Commercial Advertiser.

NEW YORK, May 28, 1835.

One who trusts he did his duty in the war of the Revolution, and perhaps was of some service to the State, believes that at this late period of his life, he cannot serve his country in any manner so beneficially, as in aiding the Colonization Society, in their wise and philanthropic endeavors, by degrees, to free the United States from a great and growing evil; and, in some measure, to compensate the

present generation of black men for injuries our ancestors have done to them and their fathers. The design is noble, not only to succour the unfortunate, but to civilize Africa, and to spread the light of the Christian religion through the dark and dreary solitudes of that benighted land. As to general and simultaneous emancipation, I am sorry to see even *one* man of respectability give countenance to it.—That profound statesman and uniform Christian, John Jay, would never for a moment have countenanced it. He well knew that it would be the breaking of the constitutional bond by which the States are held together, and, in its consequences, bring on a servile war—horrors which no man of feeling and serious reflection can portray to himself without a shudder. No, Sir: Mr. Jay would have rejoiced in the hope and belief that the efforts of the wise and virtuous members of the Colonization Society, would gradually effect the emancipation of slaves, and the spread of civilization and the Christian religion; while general emancipation would let loose millions, without an object, save that of revenge and destruction to those they may think to be their enemies; and, finally, destruction to themselves. I was known to the first members of the Society, and to their first President—but, alas! I have lived to see almost all my worthy and respectable friends swept away.—Unknown, and unknowing, I take the liberty of asking you, Sir, to forward the enclosed to some member of the Parent Colonization Society, and I shall be obliged.

Of the foregoing donation, modest as it is munificent, the Commercial Advertiser says:

“We regard the noble contribution of *five hundred dollars* to the Colonization Society, which we recorded yesterday as sent to us by an unknown hand, as to some extent the fruits of Judge Jay’s book, and the reply of Dr. Reese; and we hope to receive other tokens of similar results, wherever the reply is read. It is also to be ascribed, no doubt, to the fine spirit awakened by the three great and most gratifying meetings of Colonizationists held in this city during the anniversary week.—We are strong in hope and joyful confidence. Let the friends of Colonization, only exhibit the same zeal in the circulation of Dr. Reese’s letters, as is exhibited in distributing the Judge’s book, and the effects will soon be apparent, in the increase of the funds of the Colonization Society.”

On the 4th ult. the Editor of the same paper received a small paste-board box, which on examination was found to contain a superb lace counterpane, made by Miss MARY C. FROST, a young lady of New York. This beautiful article had been exhibited at the last Fair of the Institute, and there valued at FIVE HUNDRED DOLLARS. The fair artist has directed it to be sold for whatever price it can bring, and half the proceeds of the sale appropriated to increase the funds of the Colonization Society. It has been sent to the dry goods store of Mr. Stewart, No. 257, Medway, for the purpose of examination and sale.

SOCIETY'S CORRESPONDENCE.

Mr. Boorman's Letter.

NEW YORK, MAY 15th, 1835.

My Dear Sir:—Your favor of the 6th ult. was duly received. Various causes have combined to delay my reply. You will now find inclosed a check on the Patriotic Bank of your place, to your order for \$300; three hundred dollars completing the payment of my subscription to the American Colonization Society. I am pleased that the contingency on which my subscription for this sum was predicated, has been realized, and I trust you and the gentlemen with whom you are associated, will press onward in your objects, which (notwithstanding all the unkind opposition and absurd denunciations you meet with) I trust and believe will ultimately prove a blessing to our own country, as well as to the oppressed race

which are the objects of your benevolence. May the Almighty source of all good smile on, and prosper your labours!

I am, with much respect and regard,

Dear Sir, your friend and obedient servant,

J. BOORMAN.

*To the Rev. Dr. Laurie, P. B. M. American }
Colonization Society, Washington. }*

Letter from a gentleman in Washington County, Tenn.

LEESBURG, 13th of May, 1835.

Dear Sir:—I have delayed writing longer than I had expected, in order that I could write with certainty as to the number of emigrants; and now would say that my own four are, Alexander, aged 27; Washington 25; Calvin 23; and Mariah 17. Alexander, Washington and Mariah, are all members of the Presbyterian Church, and all four one woman's children. The men are large stout men.

Matilda, the property of George H. Gillespie, and wife of Alexander, aged 27 years—will emigrate with him, as I am informed by Alexander. She also is a member of the Church.

The nine are all farmers, and the women have been raised to house work.

Mine can all read, though some of them not very well. My mother, in her lifetime, was opposed to slavery, although in her transactions in life, she found it necessary to take a boy in a debt which she intended to give a Christian education, and set free at mature age; but he turned out so bad that it was found necessary to send him out of the country, which was a grief to her, and she determined to appropriate his price—say 350 or 75 dollars, (not recollected which) to the benefit of people of colour going to Liberia, but died without collecting the money, and although she made no will, yet we intend to appropriate the money according to her wish. There is none of the money yet collected, but if it can be had, the Society can have the benefit of it the first transportation. I know that I have no more legal right to have my slaves taken on that money than any other human being; yet I have a wish that when mine do go, the Society may have the money to enable them to bear the burthen; but more of this when I see you.

Yours with respect.

Letter from a gentleman of Rockfish, Duplin County, N. C.

NORTH CAROLINA, DUPLIN COUNTY, May 5th, 1835.

Sir:—I have a coloured man, who expresses a desire to emigrate to Liberia, and as I cannot, with a clear conscience, sell or retain him, I have determined on complying with his request. Having but little knowledge of the rules or management of the Colonization Society, I beg that you give me to understand what rules must be observed in the securing or conveying of this coloured man to Liberia. I had an idea of sending or taking him to Norfolk, Va., but fearing I might act improperly in doing so, I ask your advice in this matter. I should like to know, after conveying him to Norfolk, or any other place, whether I should have to bear his expenses to Liberia or not; and to know when would be the most proper time for his emigration, and when there can be an opportunity of his embarking on board of some vessel, and every other necessary information that you can give. This coloured man is about 32 years of age, well made, very good features, industriously inclined, and of tolerable good morals. I have no doubt, if he can get safe to Liberia, and seasoned to the climate, but he will do very well. He is the only one that I own; and as I anticipate emigrating to a free State, I wish that he may enjoy equal privileges with myself, in his own native country—and in a country, where he may live under laws similar to the laws of the United States.

Be so good, as soon as you receive this, to gratify me by giving me every necessary advice and information,—in doing so, you will much oblige me.

Letter from another gentleman in North Carolina.

ELIZABETH CITY, N. C., 5th mo., 21st, 1835.

Respected Friend:—A friend of mine requests me to procure a passage for his fe-

male slave, a woman about nineteen years old, with one child, to Liberia. He will send them to the port, from which the vessel sails, at his own expense, pay their passage, and make provision for them after their arrival in Africa. Please advise me of the first opportunity that will likely offer for them to take passage.

Very respectfully.

MR. FRELINGHUYSEN.

Among the recent stratagems of the enemies of the Colonization cause, [*Why* should it have enemies?) was a rumor, industriously circulated, that Mr. FRELINGHUYSEN had changed his opinions concerning it. The following letter from that distinguished citizen, puts this contrivance to rest :

NEWARK, May 28th, 1835.

Dear Sir:—As you have requested a line from me in regard to my present feelings towards the Colonization Society, I take great pleasure in assuring you of my unshaken confidence in the excellence and importance of that benignant enterprise. I regret that rumor should have caused you any apprehension on the subject. I rejoice, my dear Sir, that in the good Providence of God, this cause now enjoys the benefit of your labors of love. And remain, very truly,

Your friend and obedient servant, THEO. FRELINGHUYSEN.
The Rev. Dr. PROUDFIT.

OBITUARY.

We observe with pain the decease (on the 24th of December last,) of CHAUNCY WHITTLESEY, Esq. of Middletown, Connecticut, an early, intelligent, and active friend of the American Colonization Society. For several years he was engaged in the practice of the Law in New Orleans, and on his return to the North, gave freedom to a favourite servant, who is now a respectable citizen of Liberia. The following extracts from a letter of a very intimate friend of this excellent man, exhibit clearly the principles that governed his life, and gave him peace in death :

“ * * Perhaps his suggestions as early as 1814—his endeavours helped to lay the foundation of the Colonization Society—of which he was a warm and zealous friend, and while in active life a most efficient one. His active, comprehensive mind, was always on the range for modes and means of extensive usefulness.—The death of Mungo Park—the disappointments attending every attempt to explore the interior of Africa—was the subject of much interesting conversation with him and those that visited him while residing with his mother—and he left her not till 1819. * * *

He was the most candid of men ; exceedingly cautious of wounding the feelings of men or doing any thing to prevent a thorough investigation of subjects where there was a difference of opinion. I think that I can truly say, that he was the most disinterested man that I ever knew—the most regardless of consequences to himself in the performance of any known or supposed duty. He was not a man given to change—he gave his whole powerful mind to the investigations of every subject going to establish principles of action, but once fixed he did not change.—O ! Sir, you must have been with him through four years of the most appalling

bodily suffering, and the thousand painful circumstances attending his withdrawal from the world, extensive business, and his acquaintance—you must have seen the spirit of true Christian charity, with which he bore and forbore—his patience, his quiet submission in the spirit of love supreme to God, a sense of his entire sovereignty and absolute right to do with him as he saw fit; his love to man—his forgiveness of injuries—his anxiety to do something for the good of every individual, and the world at large; his sweet complacency, patience, and equanimity. The worldling could but have admired his heroism—the Christian adore that God who sustained him under unparalleled sufferings.

Under all circumstances, he was the perfect gentleman—even to the last great struggle—that delicacy of feeling which led him under his accumulated disorders, and their peculiar sufferings always to maintain a propriety and decorum of conduct that showed how completely his mind was pained in all the minutia of actions and of manners. Lofty and elevated in his feelings, he was quiet as a child. The humble Christian was the character that he sought for, and was anxious to manifest. Possessing true greatness of soul—all the tinsel of adventitious circumstances seemed to pass unnoticed. Characters and actions were judged of as they tended to develope, or bring into action those faculties which God implanted in man when he formed him in his own image, and gave him a capacity for attainments that would fit him for the joys of Heaven.

He had read to him to the last week of his life, foreign politicks; and he took a great interest in the movements of Governments—considering that they had an immediate bearing on the building up of the Church; and that the mighty Ruler would overturn and overturn till he whose right it is, shall come and take to himself his great power, and become King of nations as he is King of saints. The party politicks of our own country, he would not suffer me to read to him,—he appeared not to be willing to disturb his mind with them. * *

We lately had a letter from Nugent Wicks.† The best written in point of composition of any we have received—showing, I think, that the state of society and the opportunity he enjoys, cause an advance of his intellectual powers, which says something for the state of the Colony. * **

AUXILIARY SOCIETIES.

On the 11th of May last, the Board of Managers of the COLONIZATION SOCIETY OF THE CITY OF NEW YORK, made their Third Annual Report, which has since been published.

This interesting document explains the agreement which had been made between the Society and the Young Men's Colonization Society of Pennsylvania for the establishment of a new and model Colony on the coast of Liberia; and states the following articles as being declared by that agreement:

1. That a union between the two Societies ought without delay to be formed.
2. That the basis of the union should be laid in a co-ordinate action of the two Institutions, through their respective organs: and that additional conventions or agreements should be entered into when special cases might require them.
3. That the object of the union should be the establishment of a new and model Colony on the coast of Africa, on the following principles, viz:—Temperance, dissuasion from war, the promotion of agricultural pursuits, and the other principles embodied in the Constitutions of the two Societies.
4. That the American Colonization Society to which these Institutions stand in relation of auxiliaries, should not be abandoned, but that every thing should be

† The liberated servant sent by Mr. Whittlesey to the Colony.

done consistently with the primary object of the union, towards aiding the Parent Society.

5. That the new Colony should be located at Bassa Cove, provided Governor Pinney should approve of that location,—and if not, at such other place as should be agreed on.

6. That the name of the Colony should be fixed upon thereafter.

7. That each Society should immediately appoint an efficient agent.

8. That the Pennsylvania Society should go on to redeem its pledge in relation to the slaves of the late Dr. Aylett Hawes, of Virginia, in expectation of the aid of this Society, in their removal to Africa.

The Report goes on to say that at the time when the Report of the Committee of conference, on which the foregoing agreement was based, was submitted to the Board,

“And before its acceptance, an expedition in the ship *Jupiter* was fitting out in this port, in pursuance to the permission given by the Parent Board to this Society, “to establish a new settlement at some suitable location in Liberia, and to expend upon that object the money received, under its immediate auspices:” which Colony was to be established upon the principles set forth in the address of this Society to the Public, in February, 1834. For the purpose of making the necessary enquiries and arrangements for the immediate founding of this Colony, as contemplated by the Board previously to the project of the union with the Pennsylvania Society, Mr. Israel W. Searl, a graduate of Amherst College, was appointed to proceed in the *Jupiter*, to take charge of the new settlement under the superintendence of the Rev. Mr. Spalding, who had been previously appointed the principal agent of this Society in Africa.

With a view therefore to the contemplated union, Mr. Searl was directed “to confer with the principal agent, as soon after his arrival in Liberia as possible, on the subject of a suitable location for the proposed Colony,” and they were jointly instructed “to direct their attention to Cape Mount and Bassa Cove, with the view of ascertaining which of the two locations, all things considered, would be preferable for a new Colony, in respect both to agriculture and to prospective commercial advantages.” Mr. Searl was “further directed to act in concert with Mr. Spalding, in making such other personal surveys and examinations in regard to the soil, climate and productions of the Colonial Territory, especially in reference to the prosecution of agricultural labor, as might enable the said agents to furnish correct and useful information to this Board as to the best place for the location of a new Colony.

The *Jupiter* sailed from this port on the 21st of June last, with stores, supplies, agricultural implements and goods for the use of the Colony of Liberia, to the value of seven thousand dollars. Among the passengers were, besides Mr. Searl, the Rev. Ezekiel Skinner, of Connecticut, a physician as well as a missionary, and Dr. Robert McDowal, a coloured man, educated at Edinburgh as a physician, both of whom went out under appointments of the Parent Board, as Colonial Physicians. They were accompanied by Mr. Charles H. Webb, a medical student under the care of that Board, whose purpose was to complete the study of his profession under the instructions of the physicians of the Colony, and afterwards to engage there in its practice; and also by Mr. Josiah F. C. Finley, a graduate of Princeton College, who, as well as Mr. Searl, went out as a teacher, under the patronage of the Ladies' Association of this city. Besides these, Eunice Sharpe, a coloured woman, of good education, and approved piety, from Vermont, proceeded to Liberia in the *Jupiter*, at the expense of this Society, and in pursuance of a spontaneous determination to devote herself to the cause of education in Africa.”

Subsequently to the departure of the *Jupiter*, Mr. Clay of Georgia made a communication to the Board, inquiring whether they would co-operate with the Pennsylvania Society in enabling certain persons of color in Savannah to emigrate to Liberia. The Board were induced by the pressure of this case, without waiting for the reports of its Agents in Liberia, to co-operate at once with the Pennsylvania Society in establishing the Colony at Bassa Cove, and appointed a Committee to raise funds for transferring the Savannah emigrants to Liberia. The

union between the two Societies was consummated, and an Agent appointed.

"In the interval," proceeds the Report, "that occurred between the departure of the Jupiter and the final consummation of the union, between the two Auxiliary Societies, this Board was visited by the Rev. Dr. Laurie, the President, and the Hon. Walter Lowrie, a member of the Board of Managers of the American Colonization Society, as a Committee of that Board; and at their request the proposed terms of the agreement between this Board and the Pennsylvania Society was communicated to them at a special meeting of the Board, held for the purpose of conferring with them. At this meeting Mr. Lowrie made a statement of the wants and necessities of the Parent Board, and requested the assistance of this Society in obtaining donations and subscriptions for the use of the Society at Washington;—whereupon it was "*Resolved*, that the claims of the American Colonization Society upon the patronage and liberality of our fellow-citizens at the present crisis, presented, in the opinion of the Board, an imperious call for prompt and vigorous efforts to raise funds either by donations or subscriptions of stock, for the liquidation of the debts of the said Society." This Board moreover, warmly recommended the appeal proposed to be made in behalf of the Parent Society to the friends of the cause in this City and State; and appointed "a Committee to aid the Committee of the Parent Board in making their collections;" which duty was faithfully discharged by the former, to the best of their ability, in regard not only to the gentlemen composing the latter in the first instance, but in regard also to the Rev. Dr. Hawley and Mr. Joseph Gales, Sen.; also members of the Board at Washington, who succeeded the first Committee in their mission, and to the entire satisfaction, it is believed, of all of them.

From the favourable nature of the unofficial accounts received by the Board, with respect to Bassa Cove, and from the urgency of the claims of those persons who were desirous of emigrating from Georgia, the union of the Young Men's Colonization Society of Pennsylvania was finally consummated by the Committee of conference, in pursuance of the directions of the Board, without waiting for the Report of its Agents in Liberia. In addition to the former articles of agreement, it was then stipulated that thirty per centum upon all monies raised by the two Auxiliary Societies, should be paid over to the Parent Board, for its exclusive use; that the name of the new Colony should be "Bassa Cove," and that particular settlements should be designated by the names of "New York," and "Pennsylvania," respectively.

In the meantime the promptest means were requisite to secure the manumission of upwards of one hundred slaves under the provisions of the Will of the late Dr. Hawes of Virginia, and it therefore became necessary for this Board, in preference to all other measures, to co-operate in their removal to Liberia within the time limited for that purpose, and which was shortly to expire. These persons had been transferred to the care of the Pennsylvania Society by the Parent Board at Washington "to be sent to Liberia, and supported there by the former in a separate settlement or community, under the superintendence of such agents, and under such local laws and regulations as they might adopt; but that the said community should be considered as a part of the Colony of Liberia and subject in all respects to the general laws of the same;" and upon accepting the transfer and acceding to these conditions, the Pennsylvania Society expressly stipulated for the right of making such modifications and reforms of existing laws, as would enable it to give greater encouragement to agriculture, to prohibit the importation, manufacture or sale of ardent spirits within the new Colony, and to adopt an improved plan for supplying the public warehouses, and for the issue by gift or sale, of their contents to the colonists and native inhabitants."

The Report then gives the details of the expedition by the *Ninus*; particulars with which the readers of the Repository are already familiar.

"The cost of this expedition was about eight thousand dollars, viz. two thousand five hundred, for the charter of the vessel, and about five thousand five hundred, for stores and merchandise. Of this sum two thousand one hundred and eighty dollars were obtained from the Executors of Dr. Hawes, who by his Will bequeathed the sum of twenty dollars towards defraying the expenses of the emigration of each of his manumitted slaves. The remainder was raised by the dona-

tions and subscriptions of benevolent individuals, principally in Philadelphia, and partially in this city.

"From the contributions and exertions of this Board on this pressing occasion, it has hitherto been prevented from taking any definitive measure for the removal of the Georgia emigrants—towards the expense of which are, however, applicable a sum of seven hundred and thirty dollars received from Andover in Massachusetts, on condition that every twenty-one dollars thereof should be appropriated to the payment of the passage to Liberia, of one emancipated slave; and a further sum of twelve hundred dollars collected, and contributed by Mr. Clay, in express reference to this purpose. To make up the deficiency, and provide funds for the emigration and settlement, not only of these, but of numerous other slaves in different parts of the Union, not less in the aggregate than eight hundred persons, whose owners have offered to manumit them upon condition of their removal to Liberia, the Board determined to send as soon as practicable, another expedition to Bassa Cove, and for this purpose to raise the sum of fifteen thousand dollars. The first step towards the execution of this measure, was to call a public meeting of the citizens of New York friendly to the Colonization cause; which was accordingly held on the 15th of January last, and was respectably and numerously attended.

Amongst the resolutions adopted by this meeting, was one declaring that it regarded "the union and plan of operation agreed upon between the Colonization Society of the city of New York, and the Young Men's Colonization Society of Pennsylvania, as an event promising to be highly beneficial to the Colonization cause; and cordially recommending it to the approbation and support of all the friends of our coloured population." Another resolution approved "of the plan of raising fifteen thousand dollars in aid of the objects of this Society," and proposed "that a subscription should be opened for the purpose;" which was immediately done, and the sum of six hundred and thirty dollars was collected and subscribed before the adjournment of the meeting. But this Board has not since been able to procure the balance yet deficient; although the immediate necessities of the new Colony, and the strong claims of the people at Savannah, and of those numerous slaves who elsewhere await only the means of emigration to receive their manumission, press heavily upon the Board, and impel them to renew the appeal to their fellow-citizens, in behalf of these meritorious and suffering individuals, and in furtherance of the measures designed for their relief.

"Much of the delay which has occurred in carrying these plans into execution, is doubtless to be ascribed to the persevering opposition which the efforts of this Board have encountered from certain persons in the Northern and Eastern States, who believe or pretend, that the system of Colonization is fraught with evil and pernicious consequences to all the people of colour in the country, whether held in bondage or emancipated, and whether the latter are induced to emigrate to the land from which they sprang, or prefer remaining in that of their involuntary adoption. In short, that the Colonization system "tends to rivet the chains of the slave, and extends to Africa the vices, but not the benefits of civilization." Upon these grounds or pretexts the persons in question both in their individual capacities, and collective organization under the name of "Anti-Slavery" Societies, not only counteract the influence and traduce the principles of the American Colonization Society, and impugn the motives in which it originated, but actually if not wilfully, misrepresent its acts, policy and proceedings, as well as the sentiments and conduct of all who publicly support its objects, or advocate its cause. They indiscriminately condemn every measure that has ever been adopted or suggested in relation to the Colony of Liberia, defame the characters of those who from time to time have been engaged in its management and superintendence, exaggerate every error and misfortune which has occurred in its administration or government, and attempt to impeach the evidence they cannot refute, of its beneficial effects and prospective advantages—and all this avowedly, because they deem its prosperity and existence incompatible with their uncompromising and impracticable project for the immediate abolition of slavery in the South.

"From the characters and reputation of some of these individuals, both for integrity and understanding, it is impossible to doubt their sincerity; whilst from the language and conduct of the most forward of their associates, it is equally impossible to concede that these are regulated by the precepts of Christian charity, even admitting them to flow from the purest and most unquestionable motives. But whether deluded or designing, the ignorance or recklessness of these persons in regard to rights secured to the several States and their citizens, by the Constitution

of the Union—their misconception or disregard of public sentiment, even at the South, with respect to slavery,—their misinformation or wanton misrepresentation of the actual condition and uniform treatment of the whole coloured population, without exception or discrimination—their crude and visionary notions in regard to the practicability, and their imperfect views of the actual progress of emancipation—the precipitate and hazardous measures which they urge to promote it, tending to postpone instead of accelerating its accomplishment—and their oversight or contempt of the insuperable local obstacles to the real improvement and social elevation of our free coloured population, are circumstances, which, in conjunction with the propagation of their doctrines by foreign emissaries—betray, if not the foreign origin of their plan, its subservience at least to foreign interests and views.”

The Report then notices Mr. Jay’s allegation that the Colonization system is “regarded with abhorrence by almost the whole religious community of Great Britain;”—denies, even supposing this to be true, the competency and authority of foreigners, however respectable or distinguished, to determine a complicated domestic question of another country: and refers in disproof of Mr. Jay’s assertion to the recently published letters of Lord Bexley.

“That the Colonization in Africa,” the Report proceeds to say, “of our free people of colour, tends to the immediate and essential improvement of their condition; that it is in fact the only method by which they can be raised to political and social equality with the whites, while so far from preventing or retarding the extinction of slavery, it operates directly to promote emancipation, in the most eligible, safe and certain mode, must be plain to every fair and dispassionate inquirer, who will examine this momentous subject, with the patient labour and careful attention its importance demands. It must however be recollected, in entering upon the investigation, that the abolition of slavery is not the direct object proposed by the establishment of Colonization Societies; it is neither embraced in terms by their plan, nor referred to in their Constitutions; and to whatever extent it may be encouraged or accomplished by their operations, it is only by incidental, though perhaps necessary consequence. They regard the subject as it truly is, one which the Constitution of the United States leaves to the sole regulation and control of the several States in which slavery exists, and consequently as one, upon which Congress cannot legislate, and with which no other power, whether self-created or deriving its authority from the people of the Union, or of any other State, is warranted to interfere. “The exclusive right of each State in which slavery exists to legislate in regard to its abolition,” is indeed expressly admitted by the Constitution of the Anti-Slavery Society itself, which declares that its aim is to “convince our fellow-citizens by arguments addressed to their reason and consciences, that slaveholding is a heinous crime in the sight of God; and that the duty, safety, and best interests of all concerned, require its immediate abandonment *without expatriation*.”* whilst the avowed object of the American Colonization Society and its auxiliaries, is merely the removal and settlement upon the coast of Africa, of free persons of the African race, with their own free consent.”

The Report considers any argument unnecessary to establish the first of these propositions. The enlightened slaveholders at the South are, it supposes, generally already convinced on this subject.

“They deny, however, that it is a crime in them to retain in subjection to the laws, and to other imperious circumstances, those ignorant and helpless beings who have been cast upon their protection, as well as thrown into their power, by no act of their own. The points really at issue then, arise upon the second of the propositions embodied in the Constitution of the immediate abolitionists, taken in connection with its express repugnancy to Colonization, or as it terms it “*expatriation*.” And these as they relate to two descriptions of persons, naturally resolve themselves into two questions, viz:—First, whether “the safety and best interests” of those people of colour who have obtained their freedom, will be most certainly and effectually promoted by their continuance in this country, or by their

* Vide Constitution of the American Anti-Slavery Society.

voluntary emigration as Colonists;—and secondly, whether the general emancipation of the slaves in the Southern States will be more speedily effected by arguments addressed to their owners, by Northern men, than by the inducements to manumission afforded by the plan of Colonization, in which the North and South are united in offering the means of removing them when manumitted, to Africa.”

On the *first* of these questions, the Report refers to the results of the two systems as furnishing a test of their comparative merits; denies that even on the point of difference, their co-existence is necessarily impracticable; contends that it may be safely left to the judgment of the free coloured people to decide, whether it is better for them to remain in the United States, under all the social disadvantages incident to their condition, though they should be admitted to a civil and political equality with the whites, or to settle in Liberia where no invidious distinction exists, and where they may become efficient instruments in christianizing and civilizing a heathen and barbarous continent: Refers to the effects already produced by the American Colonization Society, and to the uncontrolled power of any dissatisfied emigrant to leave the Colony and return to this country: And counsels the friends of immediate emancipation to proceed in the execution of any practical plan for the moral improvement of our coloured population, instead of contenting themselves with accusing the friends of Colonization of indifference on that subject; a charge which the Report shows to be unfounded and absurd.

On the *second* question, the Report argues that any repugnancy between the respective objects of the Anti-Slavery and Colonization Societies, arises from the denunciation of the latter by the former, and from the “positive tendency and effects” of the measures proposed by the Abolitionists, to defeat not only the design of Colonization, but their own. On this point the Report holds the following impressive language:

“Already have the jealousies of the South been rekindled by what they consider a presumptuous and wanton interference with their political rights and personal security, on the part of officious strangers, ignorant alike of their position and of their opinions. The avowal of immediate abolition as their object was indeed calculated to excite apprehension, as it could scarcely have been possible that such a purpose could be hoped, even by those who avowed it, to be suddenly accomplished by means of arguments and persuasion addressed to the owners of slaves; but rather through such as might be addressed to the slaves themselves; and accordingly, the proceedings and publications of modern abolitionists, instead of producing even gradual conviction upon the minds of the former, of the sinfulness of slavery or leading to improvement in the condition and treatment of the latter, have but provoked resentment and excited alarm in the bosoms of the masters, and occasioned severer restraints upon the physical comforts and moral and religious instruction of the slaves.

“But this is not all; the doctrines avowed by the immediate abolitionists, although countenanced only by an insignificant portion of our Northern population, have revived in the South a universal distrust of the professions, sentiments, acts and designs of all Northern men and Northern Institutions, in reference to slavery; and have consequently embarrassed and impeded the operations of the Colonization Society, not indeed in the mode or on the grounds intended by the abolitionists, but in a manner and for reasons directly opposite in their nature, but to an extent and degree, which would nevertheless afford to these enemies of Colonization ample room for exaltation, were it not that this very circumstance disproves the design imputed to the South, of encouraging Colonization, from its tendency to perpetuate slavery.

“Were it not indeed for these untoward consequences of the Anti-Slavery doctrines and proceedings, the friends of Colonization might well be content to yield

the field of argument and speculation to their adversaries; and silently and resolutely pursue that course of practical measures, which obviate at least one formidable impediment to emancipation, by offering to the conscientious possessor of a slave, the opportunity of divesting himself of what is imposed on him as property, frequently by the operation of law alone. It offers to him the means not only of relieving his conscience of a burthen, but of removing a weight or an opprobrium cast upon him, perhaps as an inheritance, and which he willingly sustains no longer than the law allows, and humanity permits;—no longer than until he can bestow freedom without rendering it a greater curse than slavery itself. The institution of the Parent Society by the co-operation of citizens from all parts of the Union, of whom many were distinguished for patriotism and intelligence, for prudence and discretion, as well as philanthropy and piety, was hailed as a discovery of the happy means of uniting the North and the South in one grand enterprise of national benevolence. Besides promoting an intercourse which might remove jealousies and prejudice, and beget mutual confidence and esteem—the direct object proposed, was the Colonization of free people of colour, upon the shores of Africa, with their own voluntary consent. And although the motives of different individuals for concurring in the scheme, were doubtless various, yet the general views of a large majority of its founders were not only directed to the improvement of the moral and physical condition of the free people of colour, and embraced through their instrumentality, the regeneration of Africa, but comprehended the gradual extinction of slavery as a necessary result. The founders of the American Colonization Society were convinced that without the consent and co-operation of the South, not a step could be taken which led to abolition; and that without the aid and contributions of the North, no funds or resources could be provided either for the removal of such persons of colour as might be disposed to emigrate, or to give effect to the intentions of holders of slaves who might be disposed to manumit them:—whilst of those founders of the Institution who might have originally contemplated the abolition of slavery as the eventual consequence of the Colonization system, none probably were of opinion that even if that end could be effected by any method which did not like this, insure the preparation necessary for the enjoyment of freedom, it would prove neither advantageous to the slave, safe for his master, nor consistent with the spirit of a rational and discrete humanity.

“They well knew that amongst the Southern proprietors, there were many individuals who from principle or policy, were anxious for the entire abolition of slavery, but were prevented from manumitting their own slaves, not merely by the laws prohibiting, except on condition of removal, but also by those higher scruples and considerations of duty which forbade the abandonment to their own discretion and control, those who from ignorance, infirmity, or vice, needed more powerful restraints and protection than any which the laws afford them. Proprietors of this description would, it is supposed, be encouraged by the Colonization system in their benevolent purposes of manumitting such of their slaves as were capable of using their own freedom to their own benefit; and of preparing for freedom such of them as might otherwise abuse it to their own injury, as well as to the detriment of society,—by giving them such instructions as would fit them for its enjoyment; whilst those who regard their slaves merely as property, would be led by the influence of example, and from a perception of the enhanced profits to be derived from free labour, to adopt from motives of policy and interest, the same measure which others had pursued from principle and feeling.

“That these hopes and expectations of the founders of the American Colonization Society were not fallacious, is evident from the number and character of the slaves who have already been manumitted, and of those who await emancipation solely from the operation of the Colonization system. It is also manifest from the rapid increase of free labour in some of the Southern and Western States; and it is proved beyond a doubt by the actual adoption of a law for the gradual abolition of slavery, founded upon African Colonization, in one of those States; and the prospect of that example being speedily followed by the legislatures of at least two of the others. Another conclusive proof of the direct tendency of Colonization to extinguish slavery arises from the fact of the larger portion of the emigrants to Liberia having been manumitted that they might become Colonists; and if any further testimony be requisite, it is afforded by the offer of this Society to receive, and in the circumstance of its having actually received and appropriated to that object, large donations of money, upon the express condition of applying them exclusively to the removal of manumitted slaves.”

The Report then proceeds to answer the objection that the Colonization scheme, even admitting it to be beneficial, is too restricted and too tardy to prove effectual as a remedy for the evils, and an instrument for the extirpation of slavery; and avows the determination of the Managers not to intermit their exertions till the efficiency of that scheme shall have been fairly tested by experiment.

"Their past experience," they add, "is sufficient to confirm and strengthen their original confidence in the wisdom, beneficence and practicability of their enterprise; and they will resolutely continue to pursue it through good and evil report, without being overawed by or tempted to deviate from their avowed and legitimate purpose of removing to the shores of Africa, such free persons of colour as are willing to emigrate, and are worthy to become Colonists of Liberia; and if under Providence, this Society should be instrumental in carrying Christianity and its attendant blessings into that boundless waste of heathenism which extends beyond the field of their immediate efforts, the Board of Managers will consider themselves overpaid for all the labour, anxiety and reproach they have endured, and for all they may be called on to sustain. And in conclusion they would ask, what directly meditated purpose can be imagined more exalted or more hallowed than this merely incidental consequence of the Colonization enterprise? Instead of extending "to Africa the vices but not the benefits of civilization," it has already accomplished almost literally the reverse; and if it has not sent forth the blessings wholly unalloyed by the vices of cultivated life, it is because they are to a certain degree inseparable from each other. The essential advantages of civilization have nevertheless been imparted to Liberia, whilst its inherent evils have been restrained and mitigated. Ample testimony moreover is at hand to vindicate the character of the Colony, and to prove that as a moral and religious community, it is excelled by few, perhaps by none, on the American continent, or in the British isles. Not only have the lights of gospel truth, of education and virtuous knowledge, as well as of practical science, and the useful arts, been enkindled in these infant settlements, but they have gone forth amongst the heathen who surround them. Already have the hall of justice, and the seminary of learning, been raised at Monrovia; and there the Christian temple already lifts its spire to heaven. Already have the heralds of the cross borne sacred fire from its altar into the dark regions beyond the desert, and ere long "Ethiopia shall stretch forth her hand," and the "heads of her princes" be illumined by the lambent flame which as it enlightens, purifies, and as it expands the heart and mind to the love and contemplation of the ever-living God, warms the whole man to sympathy and charity with every tribe and individual of his kind."

The Executive Committee of the New York City Society announces that the Rev. ALEXANDER PROUDFIT, D. D., of Salem, Mass., has accepted the office of permanent Agent and Corresponding Secretary. The well-known character of this gentleman for piety and abilities, authorizes the most sanguine hopes of the operation of his agency.

Officers, &c. of the Colonization Society of the City of New York.

President. WILLIAM A. DUER, L. L. D. *Vice-Presidents.* Abraham Van Nest, Gardner Spring, D. D. John W. Hinton, Hugh Maxwell, James Milnor, D. D. and Nathan Bangs, D. D. *Secretaries.* (Rev. Alexander Proudfit, D. D. *Corresponding Secretary.* Ira B. Underhill, *Recording Secretary.* Treasurer. Moses Allen. *Managers.* Anson G. Phelps, Israel Corse, James Donalson, Rev. John P. Durbin, Hubert Van Wagenen, Francis L. Hawks, D. D. David M. Reese, M. D. Samuel A. Foot, Samuel Akerly, M. D. Rev. Wm. Jackson, William L. Stone, Rev. Cyrus Mason, James Monroe, Silas Brown, Anson Blake, Francis Hall, Gabriel P. Disosway, John R. Davison, Henry S. Richards, James M. Gould, Daniel Lord, Jr. Josiah L. Hale, Thomas De Witt, D. D. Wm. W. Campbell, John Woodbridge, D. D. Aaron Clark, Thomas G. Fletcher, Thomas C. Doremus, Henry V. Garrittson, John W. Mulligan. *Executive Committee.* Anson G. Phelps, Gabriel P. Disosway, Thomas C. Doremus, Rev. Wm. Jackson, Moses Allen, Thomas De Witt, D. D. James M. Gould. Rev. Alexander Proudfit, D. D. *Agent.*

POETRY.

[COMMUNICATED.]

THE EMIGRANT.

Gallantly, O gallantly,
 Thy vessel leaves the strand,
 Thou seekest now on Afric's shore
 A loved and happier land:
 No longer shall thy spirits roam
 O'er wrongs unduly made,
 For thou hast sailed for that loved home
 Where wrongs and slavery fade.

Gallantly, O gallantly,
 That vessel sits the deep,
 And thou art bound afar away,
 Where slaves no longer weep:
 Yet in the dreamings of thy mind
 Fond memory brings the tears,
 For those whom thou hast left behind—
 Friends of thy earlier years.

Gallantly, O gallantly,
 Thy vessel breasts the gale,
 And to the breeze's slumbering note,
 Spreads out the flowing sail:
 And thou art borne a pilgrim back,
 To thy loved native shore,
 Where Afric's sons from slavery free,
 Shall wake to weep no more.

B. R. B.

Words and Deeds.—The Lynchburg Virginian, in noticing the large number of slaves, offered by their owners in various States of the South and West, to the American Colonization Society for liberation and removal to Liberia, asks some pertinent questions as to the means necessary for their transfer and settlement.

"Cannot the benevolent and patriotic of this opulent nation furnish the means? Where are the Abolitionists of the North, that they suffer this cry to fall unheeded on their ears? If they be, in truth, the Philanthropists that they pretend to be, why are not their funds forthcoming at this loud call of humanity and patriotism? If they are so anxious to see the shackles of the slave fall off, why do they not come forward, when the only barrier to his freedom is the want of means to send him to the land of 'his fathers'? It is cheaper to talk than to act, it seems. They are *very anxious*, doubtless, for "universal emancipation," but rather reluctant to contribute any thing—save *words*—to its accomplishment! In sober earnest, however, we hope that the Colonization Society will be enabled, by the generous support of the people, to go on uninterruptedly in its benevolent and patriotic work, heedless alike of Northern and Southern fanaticism."

Instruction of Slaves.

At a meeting of the 130th session of the Presbytery of Orange, N. C., the following Resolution was passed:

Resolved, That it be commended to the members of the churches under the care of this Presbytery, who are owners of slaves, to impart to them such oral and catechetical instructions as are calculated to give them a knowledge of the plan of salvation, and that for this purpose they make use of the Assembly's shorter catechism and Jones' catechism for colored persons.

Methodist Missionary Society.—The annual meeting of this Society was held in New York, on Monday evening, May 11. A native African, whose English name is Joseph Edward Hughes, was one of the speakers who addressed the meeting.—He came to this country with Rev. Mr. Seys, missionary at Liberia. The Observer says, "about \$3,300 were subscribed in aid of the Society's missions, of which upwards of \$500 were given especially for the mission in Liberia. It appeared from the Report that the receipts of the Society, which in 1820 were only \$823, had risen in 1829, to \$14,000, and now, in 1836, amounted to \$40,000. The number of new missions established during the past year, was 41, and the number of church members added, more than 4000. At the close of the meeting, Mr. Wilson, a colored man from Liberia, was ordained to the work of the ministry.

CONTRIBUTIONS

To the American Colonization Society from May 20, to June 20, 1835.

Gerrit Smith's First Plan of Subscription.

Jacob T. Towson, Williamsport, Md., his 5th payment,	-	-	\$100
<i>Collections from Churches.</i>			
Congregational church, Conn., by the Rev. Mr. Boardman,	-	-	9 42
<i>Auxiliary Societies.</i>			
New London, Conn., by the Rev. Mr. Kirk,	-	-	2 18

Account of Money received by WILLIAM GAULT, late Treasurer of the New Hampshire Auxiliary Colonization Society, from June 4, 1834, to Sept. 13, 1834.

By cash from Mrs. B. Clark, Stratham, (by Rev. J. Cumming)	\$5	
" Individuals in Rye, (by Rev. Mr. Smith)	- 2	
" Hon. Titus Brown, (Annual Subscription)	- 1	
" Contributed by the Congn. Society in Newport, Rev. John Woods pastor (by Mr. Claggett)	- 11 62	
" From 1st Congn. Society, Hopkinton, for education in Liberia, (by Rev. Mr. Kimball)	- 4 33	
" Contributed in the Centre Congn. Society, Gilman-ton, (by Augustus Duvant)	- 6 89	
" From Cong'n Society, Keene, (by Amos Wood)	- 8 16	
" From Dr. Church, Pelham, one year's subscription,	- 1	
" Contributed in his Society,	- 6 84	
" From Meriden Parish, Plainfield, Rev. Dana Cloyes, Pastor, (by Rev. Moses Kimball)	- 6 30	
" From Rev. Jacob Cummings, Stratham,	- 5	
" From Rev. David Perry, Hollis, (by Mr. Kimball)	- 14	
" From Cong'n Church, Boscawen, by J. Greenough,	5	77 14

Account of money received by ASAPH EVANS, present Treasurer of the New Hampshire Auxiliary Colonization Society.

Titus Brown, his Annual Subscription,	- - - - \$1
David L. Morrell, 2 years' subscription,	- - - - 2
William Rixby, donation,	- - - - 3
Rev. Dr. John H. Church, of Pelham, a Life Member,	- 30
N. G. Upham,	- - - - 20
Asaph Evans,	- - - - 10

Joseph Robinson,	-	-	-	-	-	-	5	
Gen. Robert Davis,	-	-	-	-	-	-	5	
Gen. Joseph Low,	-	-	-	-	-	-	5	
Abner B. Kelly,	-	-	-	-	-	-	2	
Mr. Cash,	-	-	-	-	-	-	3	
John Whipple,	-	-	-	-	-	-	3	
Hon. David L. Morrell,	-	-	-	-	-	-	3	
Francis N. Fisk,	-	-	-	-	-	-	5	
Timothy Walker,	-	-	-	-	-	-	5	
E. S. Towle,	-	-	-	-	-	-	5	
John McDaniel,	-	-	-	-	-	-	3	
Dr. Ezra Carter,	-	-	-	-	-	-	3	
James Boswell,	-	-	-	-	-	-	1	
John Jarvis,	-	-	-	-	-	-	1	
Samuel Morrell,	-	-	-	-	-	-	2	
Col. William Kent,	-	-	-	-	-	-	3	
Stephen Ambrose,	-	-	-	-	-	-	2	
John Brown, of Row,	-	-	-	-	-	-	5	
Wm. G. Webster,	-	-	-	-	-	-	1	
Abiel Walker,	-	-	-	-	-	-	5	
Asa McFarland,	-	-	-	-	-	-	1	
W. Odlen,	-	-	-	-	-	-	1	
H. M. Rolfe,	-	-	-	-	-	-		50
W. F. Goodell,	-	-	-	-	-	-		50
John M. Hill,	-	-	-	-	-	-		50
Franklin Evans,	-	-	-	-	-	-	1	
Perkins Gale,	-	-	-	-	-	-	1	
Gilman G. Mudgett,	-	-	-	-	-	-	1	
James Rives,	-	-	-	-	-	-	1	
Daniel Carr,	-	-	-	-	-	-	1	
Joseph Grover,	-	-	-	-	-	-		50
Nathaniel Wheat,	-	-	-	-	-	-	1	
Samuel Fletcher,	-	-	-	-	-	-	3	
Hon. Isaac Hill,	-	-	-	-	-	-	5	
Contribution at a meeting held by the Rev. R. R. Gurley,	-	-	-	-	-	-	23	86
William Badger, Governor of the State,	-	-	-	-	-	-	10	
C. J. Atherton,	-	-	-	-	-	-	10	
Charles F. Gove,	-	-	-	-	-	-	5	
Isaac Waldron,	-	-	-	-	-	-	5	
James Clark,	-	-	-	-	-	-	3	
Ira A. Eastman,	-	-	-	-	-	-	2	
Thos. J. Parsons,	-	-	-	-	-	-	2	
Smith Lamprey,	-	-	-	-	-	-	2	
John Page,	-	-	-	-	-	-	3	
Samuel M. Richardson,	-	-	-	-	-	-	2	
Joseph Sawyer,	-	-	-	-	-	-	2	
Joseph L. Richardson,	-	-	-	-	-	-	1	
George W. Nesmith,	-	-	-	-	-	-	2	
Horace Duncan,	-	-	-	-	-	-	1	
J. W. Williams,	-	-	-	-	-	-	2	
Samuel Bean,	-	-	-	-	-	-	1	
Asa Fowler,	-	-	-	-	-	-	2	
H. B. Crocket,	-	-	-	-	-	-		50— 229 86

[Deduct 50 cents paid to Rev. Moses Kimball.]

Other Donations.

James Miller, near Xenia, Green County, Ohio,	-	-	-	-	4
An anonymous Benefactor, by Col. Wm. L. Stone,	-	-	-	-	500
John Tyler, of Salem, N. J.,	-	-	-	-	2
Dr. Alexander Somervail, Essex County, Va.,	-	-	-	-	14
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					\$938 60

African Repository.

James Miller, near Xenia, Ohio,	-	-	-	-	6
George W. Ward, of Salem, N. J.,	-	-	-	-	1
John Tyler, of ditto,	-	-	-	-	2

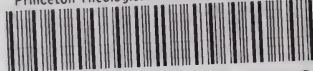


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